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B O S T O N U N I V E R S I T Y

G R A D U A T E S C H O O L

T H E S I S :

The Home as a Factor in Christianizing Society

Submitted by

Eva Terman Chapman

(B.S., Purdue University, 1919)

In partial fulfilment of requirements for the degree of

Master of Arts

BOSTON UNIVERSITY

Christian life and character
"Title
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The Home as a Factor in Christianizing Society

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- II. The Contributing Factors to Society.
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- I. The Role of the Teacher in the Educational Process
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III. The Relationship of the Teacher to the Educational Process

- A. The Role of the Teacher in the Educational Process

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1. To the individual aspect
2. To the social aspect
3. To the political aspect
4. To the economic aspect

C. The Role of the Teacher in the Educational Process

1. To the individual aspect
2. To the social aspect
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n. Family worship.

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V. Problems to be solved in developing the ideal home.

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1. In industry.

2. In civic affairs.

3. In education.

4. In religion.

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VII. A Christianized Society -- the Result of Ideal Homes.

THE HOME AS A FACTOR IN CHRISTIANIZING SOCIETY

Chapter I.

The Meaning of "Christianizing" Society.

There are nations or societies of peoples which today we call Christian. However, when we come to examine our society in its component parts, we find that it is not entirely Christian. It necessarily follows, then, that the term Christian as applied to society as a whole is used in a rather loose and indiscriminate sense.

So, by using the term "Christianizing Society" in the subject of this thesis we assume that society is not entirely Christian and that much along that line yet remains to be done.

By "Christianizing Society" we mean permeating the whole of society with the ideals of Jesus. Or, perhaps Walter Rauschenbusch gives us a better definition, if we may use "social order" and "society" interchangeably, when he says "christianizing the social order means bringing it into harmony with the ethical convictions which we identify with Christ". He continues at length to explain his meaning of the usage of his term. Since this is the meaning of the term that we wish to give in the development of this thesis, we quote Professor Rauschenbusch at length: "A fairly definite body of moral convictions has taken shape in modern humanity. They express our collective conscience, our working religion. The present social order denies and flouts many of these principles of our ethical life and compels us in practice to outrage our better selves. We demand, therefore,

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that the moral sense of humanity shall be put in control and shall be allowed to reshape the institutions of social life.

"We call this Christianizing the social order because these moral principles find their highest expression in the teachings, the life, and the spirit of Jesus Christ. Their present power in Western civilization is in large part directly traceable to His influence over its history. To the great majority of our nation, both inside and outside of the churches, He has become the incarnate moral law and His name is synonymous with the ideal of human goodness. To us who regard Him as the unique revelation of God, the unfolding of the divine life under human forms, He is the ultimate standard of moral and spiritual life, the perfect expression of the will of God for humanity, the categorical imperative with a human heart. But very many who do not hold this belief in a formulated way or who feel compelled to deny it, will consent that in Jesus our race has reached one of its highest points, if not its crowning summit thus far, so that Jesus Christ is a prophecy of the future glory of humanity, the type of man as he is to be. Christianizing means humanizing in the highest sense. I ask the consent of all to use His name for the undertaking which He initiated for us. To say that we want to moralize the social order would be both vague and powerless to most men. To say that we want to Christianize it is both concrete and compelling. Christ's spirit is the force that drives us. His mind is the square and plumb line that must guide us in our building."¹

We have tried to explain what we mean by Christianizing society. We will next discuss in general the four most important contributing factors to society; namely, the State, the School,

¹ "Christianizing the Social Order" p. 125.

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Christ's spirit is the force that drives us. His mind is the
power and light that must guide us in our building."
We have tried to explain what we mean by Christianizing
society. We will discuss in general the four most important
constituent factors to society; namely, the State, the Church,

the Church, and the Home.

After this discussion, supported by many authorities on sociology and related subjects, we will establish the thesis that the home is the primary institution of society. Taking this view point, we will endeavor to show how the home is related to, and permeates the affairs of state, school, and church.

If we would have the home contribute its best to the other factors in society, we must have, as near as is possible to have, the ideal home. To have the ideal home we must understand the nature and composition of the ideal home.

We realize as we look about us today that we do not have enough ideal homes, not only in society as a whole, but among good intentioned people who seem to strive very hard for this thing that all people who think at all, do desire -- the ideal home. We would conclude from this state of affairs that people simply do not understand what factors are necessary to an ideal home. We believe that many people fail many times because of ignorance or misapprehension, and on the other hand, we as firmly believe that people succeed because of a thorough understanding of a situation. The latter will include the application of a good portion of common sense.

If, as we have suggested, people do fail in making ideal homes, there must be problems to be solved. So, the next section of our discussion will deal with the problems to be met, and their suggested solution.

The conclusion to which we will come in this thesis is that a Christianized Society will inevitably be the result of Ideal Homes.

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Chapter II.

The Contributing Factors to Society.

Webster defines the state in the strict sense of the word as

THE STATE "any body of people occupying a definite territory and politically organized under one government, especially one that is a sovereign, or not subject to external control."¹

This, however, is rather a precise definition for a discussion of this type. We would rather prefer a little broader conception of the state as that given by Ralph Rooper:-- "The ideal state is not only a political but also a moral institution, working for the physical well being not more than for the spiritual good of the individual men and women of whom and for whom it exists";² or the definition given by Victor Gollancz; "The state is not some mystical entity which, leading an existence of its own, gains territory and increases its honor and prestige without increasing the well being of any one of the human beings from whom it claims allegiance, but a body of individuals united by a common history and a common way of life, and so becoming richer through sympathy."³

"The aim of the state", Mr. Asquith says, (as quoted in the book referred to above) is the joint pursuit of a freer and fuller life for the countless millions who, by their effort, and their sacrifice, generation after generation, maintain the progress and enrich the inheritance of humanity."⁴

These definitions in a general way tell us what the state is.

¹ Webster's Dictionary

² "The Making of Women" p. 97

³ "The Making of Women" p. 14

⁴ "The Making of Women" p. 97

The Germanic Nations in Europe.

Whether before the advent of the Germanic nations of the north or

"any body of people occupying a definite

territory and politically organized under one

government, especially one that is a monarchy, or not subject

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whereby the physical will being not more than for the spirit-

ual good of the individual men and women of whom and for whom it

exists"; or the definition given by Victor Gollwitzer: "The state

is not some artificial entity which, lacking an existence of its

own, being neither an invention nor a creation of the human mind

independent of the will being of any one of the human beings from

whom it claims allegiance, but a body of individuals united in a

common life and a common way of life, and so becoming a state

through agreement."

"The aim of the state," as Austin says, "is to secure

to the people referred to above) is the total pursuit of a better and

higher life for the common welfare and, by their efforts, and

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These definitions are a necessary part of the study of

the state.

When we come to the next contributing factor to society, the school, we have a much smaller and more easily defined unit.

THE SCHOOL The school has to do with the education of all of the citizens of the state. It might be thought of as a tool of the state to help carry on its business. Of course, it is infinitely more, but it is that.

The school does for the child what it is impossible for the home in general to do. The school gives education to all, whereas in the home or church this would be impossible, after a certain period and beyond a certain degree. The school does away as far as possible with class distinctions and aims at a true democracy.

The school, then, is a very important factor in society, and one that we should not want to give up.

Our third factor is the church -- a factor which, we believe, is coming to have more influence than in years gone by. As the school is the institution of education so the church is the institution of religion. And, as we think of THE CHURCH religion here we will think in terms of Christianity. And, we will not think of Christianity as a religion for individuals only. Rather we will think of it as an ideal for society, for as William Adams Brown says, "Side by side with His preaching of personal repentance, Jesus announced the coming of the Kingdom."¹

The church as it relates itself to society has been criticized a great deal because it has not done everything that it was expected to do. In some cases the criticism has been just, while in other cases the church has been expected to do

¹ The Church in America p. 153.

things which belonged rightfully to other organizations or other institutions.

Concerning the nature and limits of the church's social responsibility, Dr. Brown has this to say: "The church is responsible: (1) for keeping the Christian ideal for society constantly before men's minds; (2) for producing men and women who in their several spheres of activity apply Christian principles to social relations, thus increasing the evidence that Christianity is socially practicable; (3) for keeping people informed of what is being done in the social application, and so helping to create a public opinion which will make it possible to Christianize all our institutions; and (4) in the meantime while the process is still incomplete, for conducting their affairs in such a way as to give a convincing demonstration that a Christian institution is possible."¹

Too, many seem to have lost faith in the church as an institution. In this connection we will listen to Dr. Brown again: "That the church has still a strong hold upon public sentiment and respect, there is no reason to doubt. Although complaints are made of the slight influence exercised by the ministry as a profession, of the failure of the ministry to appeal to the best of our young men as a life work, of the lowering of professional standards in the ministry, and of the division and competition among the denominations we still continue to find men in every walk of life who, having found nowhere else the moral leadership which the hour demands, turn with hope to religion and to the church as an institution of religion. This appeal to the church comes from the most varied groups-- from editors, from men holding public office, from military commanders, from leaders of

¹ The Church in America p. 169.

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things which belonged rightly to other organizations or other

political parties, most recently from men of business."¹

Without Christianity in our society we would be without hope, and without the church, as the institution which embodies the ideals of Christianity, we would be without a very important factor for the promoting and the working out of Christian ideals.

The fourth and last factor of society which we shall consider in this thesis is the Home. We might have used the term

"Family" instead, but we prefer the term "Home"

THE HOME
as it seems to possess more of the emotional values than the former term. However, from the many books we have read on the subject of the "Home" and the "Family", we would conclude that no particular differentiation is made; so, when we quote from various sources we will use the terms interchangeably.

Dr. James Quayle Dealey says, "The most important and most fundamental of all institutions is the family." After a little reflection it seems to me, we must all agree with this statement. In the preceding discussion we have recognized the great importance of the state, the school, and the church. Now, as we come to study the home in its value and in its relative importance to the other factors, we must concede that if it were not for the home, these other factors would be rather valueless.

"The family", says Carroll D. Wright, "will ever remain in all conditions of society its true unit and its keystone. It is the natural, most truly religious social unit, and by its very conditions stimulates the highest social service of its members, leads each and every one to consider the welfare and happiness of others. Family life, when lived under true conditions leads to the

¹ The Church in America p. 6.

² The Family in its Sociological Aspects p. 1.

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establishing of the very best and most useful instrumentalities by which society grows, and by which it recognizes the wants and purposes of the individual units."¹

However, we would not set the home apart from society as a self-sufficing independent institution. This it is not, but "it is grounded on the existence and welfare of the larger social order",² says John M. Gillette. He continues by saying that there is a constant give and take, a passing back and forth between the general and the special group. At all times there is a give and take between the family and the world. Consequently, it is inevitable that each shall be influenced by the other.

Mr. Gillette considers the family institution as "a part of the mechanism of society by which the social order is perpetuated",³ and in a brief exposition enables us to see how the family enters into the situation. "There is said to be a social order because the various organizations, institutions, customs, ideas which constitute society remain comparatively fixed and orderly relative to each other. A relatively stable and fixed social order is a prime necessity for purposes of conducting the affairs of life. If we are to carry any plan of pursuit to a successful end it is requisite that the future conditions involved in the enterprise shall be known. That means that they shall be fixed and orderly so that they may be understood. While society does undergo transformations from time to time, nevertheless pursuits and happiness in life demand a large amount of social stability."⁴

¹ Outline of Practical Sociology p. 72.

² The Family and Society p. 19.

³ The Family and Society p. 19.

⁴ The Family and Society p. 20.

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1 Outline of Practical Sociology, p. 72.
2 The Family and Society, p. 72.
3 The Family and Society, p. 72.
4 The Family and Society, p. 72.

"Tradition acts as a long leading string that binds the present to the past. Custom constitutes a great mould which presses upon the mind of every child. Conventionality weaves its web about the minds of the new generation. Imitation plays like a shuttle through them all. Hence the generation growing up becomes like that which surrounds it. The old order changes slowly if it changes at all. Those who desire a new order are able to reach the mass of citizens but slightly. Hence progress is not catastrophic."¹

"The family takes the young in the great imitative period of life when they are most plastic and impresses upon them the stock of ideas which the parents received from their parents in turn and which have been but little modified by their larger contact and experience with the world. For the mass of people life consists more of habitual movements organized into activities than it does of ideas. These are learned and perpetuated by home influences."²

So, "whatever threatens the existence of the family, lowers its tone, or affects its efficiency must be viewed as inimical to society generally."³

In this connection John B. Robins says: "Underneath American life are the homes of American people. Whatever destroys the unity and freedom of the home, whatever robs it of its purity, is felt in the united life of the people, and in the civilization that characterizes their history; the home is the foundation upon which all else rests."⁴

We would conclude our estimate of the home or the

¹ The Family and Society p. 21.

² " " " " p. 22.

³ " " " " p. 84.

⁴ The Family--A Necessity of Civilization pp. 16-and 13.

"Transition came as a long journey during that it is the

present to the past. Such a condition is a great reality.
process upon the mind of every child. Consequently, we are the
well about the minds of the new generation. Education is the
a whole through the mind. Hence the generation grows up to
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So, "whatever determines the existence of the family,
favors its form, or affects its efficiency must be viewed as related
to society generally."

In this connection John B. Holmes says: "Fundamental
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"We would conduct our estimate of the work of the

I	The Family and Society	1. 11.
2	"	1. 22.
3	"	1. 23.
4	"	1. 24.

family with the words of John W. Langdale, "The family is a more significant institution of civilization than is the state, the school, or the church. It is a fundamental institution that must be sustained to secure race maintenance and social progress and high heroic character. The family is an institution that cannot be superceded."¹

Chapter III.

The Relation of the Home to the Other Contributing Factors.

In the previous chapter we have considered the main factors in society and how they relate themselves to society. We concluded the chapter by establishing the thesis that the home was the primary and most fundamental institution of society. We will now try to show how this primary factor -- the Home -- is related to the various aspects of the other main factors in society; namely, the state, the school, and the church.

Many writers agree that the type of state which we have is directly dependent upon the type of home which we have.

THE RELATION OF THE
HOME TO THE STATE

John W. Langdale says that the well-being of the state is proportionate to its number of healthy families than can grow up in clean surroundings, and that the family is the accurate measure of the moral conditions of the community.²

John B. Robins says, "We are to look to the permanency of the state not in great leaders nor learned statesmen, nor

¹ Citizenship and Moral Reform p. 47.

² Citizenship and Moral Reform p. 47.

representative governments, nor monarchies, nor standing armies, nor great wealth, nor endowed colleges, nor numerous churches, nor magnificent rituals or creeds, but to the purity of the homes, and the virtue of the parents who furnish a population to a country."¹

We need not go far in our own experience to realize the truth of this statement. A boy who is reared in a home where the family discussion concerns transactions which the father makes from day to day is very apt, unless some other very strong influence counteracts the same, to go into industry, for example, with the idea of making all the money that he can. This thing will be so uppermost in his mind that he will be very apt to disregard the rights, the health and the well-being of others.

On the other hand, a boy who has been reared in a home where he has learned important rules of health and sanitation will not go into a factory as employer and kill of his employees gradually by allowing conditions to exist under which men cannot live.

As the ethics of the home are carried into industry, so are the habits of the home. In most homes there is work to be done in which the children can participate. By assisting in whatever capacity they can, they learn cooperation. They learn what division of labor means and how it works out. By having certain duties to perform they learn responsibility and come to feel that they have a share in the working out of the whole scheme. Blessed is the child who learns or gets the habit of industry at home!

Numerous examples might be given but we can see clearly that the home touches society in all of its phases. The state, the school and the church are only groups of individuals who

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that the home furnishes safety in all of its phases. The home,
the school and the church are only groups of individuals who

come from a home somewhere.

We will see what relation the home bears to government. John M. Gillette says: "Governmental institutions of society have their prototype in the family. The family has its head and executive in the father or mother, its laws which are laid down by the parents in rules of action, its common law in the family customs, its courts of justice as infractions of law and custom are judged, its penal or reformatory phases in the treatment accorded to offenders, its public opinion which affects its legalistic, administrative, and judicial activities. Further, it may make budgets so as to keep within its income and have a sinking fund for emergencies. Thus the children in the home are made acquainted with the essentials of governmental functions, and are able to appreciate the simpler aspects of the state when they meet it as citizens. One of the conspicuous truths arising from the study of criminals in that ruthless, loose, and unfair family governments have far reaching effects towards making anti-social individuals. The converse is also true, namely, that a well governed and conducted family promotes the socialization of the offspring in a most effective manner."¹ Blessed is the child who is reared in a well regulated home.

In like manner, the home is a miniature of the great economic society, in that it involves production, distribution, and consumption. The family, if agriculturists, will produce food to be sold to others. Or, if not agriculturists, they may be producers in practically any other phase of life. They may understand distribution in the manner in which the family income is apportioned. All consume products in the form of fuel and food.

¹ The Family and Society p. 11.

It will see that relation the horse has to the environment.

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parents in terms of action, the common law in the family council,

the course of justice in the relations of the head and the

its moral or teleological phases in the treatment accorded to

them, the public opinion which affects the legislative, administrative,

and judicial activities. Further, it may make history as to

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apportioned. All common property in the form of land and

Blessed is the child who learns to give as well as to receive.

Some of our friends have said "Give us the child the first six years of its life; then you may take him and do with him what you please." There is very good reasoning back of this statement, and we are now coming to realize the fact perhaps more than we ever have before. These are the most impressionable and the most formative years of the child's whole life, so it is very important that these years be filled with the right impressions. These years, of course, under normal circumstances are years spent in the home. We quote Mr. Gillette again: "Education is begun in the family. Indeed the most important educative period takes place in the home. The perceptive period of childhood covers the first few years of life. The child's first information comes from its parents and it is dependent on them for years as its chief authoritative informants. Since wide and exact information plays so large a part in the modern world, it is essential that this acquisitive period should be stimulated and developed in every good way."¹

One need not be a public school teacher long before one realizes the strength of the ideas and ideals which are implanted at home.

The home is most intimately related to the school. Not only does the home give to the child a body of facts, but it gives habits, manners, ideals of life, etc., which not only materially affect the life of the child in connection with the school but which affects the lives of the other children with whom he comes in contact.

¹ The Family and Society p. 12.

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in contact.

Mr. Langdale says, "The inheritance a child receives in a language, and an interest in knowledge indicates how feeble would be the school un^usupplanted by the home."¹ Blessed is the child whose parents speak good English.

When we think of the connection of the home and school as relates to the physical well-being of the children, we see how important this relation is. Children who are not taught the rudimentary health habits are often very obnoxious to all with whom they come in contact. More than than, they are often the means of spreading diseases. Conversely, the child who has good health habits and a strong body given to him by his parents is a decided asset to the school and to society. Blessed is the child who has been taught good health habits.

When we come to think of the home in relation to the recreational aspect of the school, we turn our attention primarily to the boys and girls in their teens. Many of the vexing problems with which high school teachers have to deal could easily be averted if the home took the interest and energy to really understand. Young boys and girls, for example, would not be seen on the streets late at night if the parents maintained the proper interest and discipline. There would be little trouble about promiscuous parties, etc. Blessed are the children who have parents of wisdom and understanding!

The relation of the Home and the church is very intimate. Mr. John B. Robins says that churches and communities of Christians are nothing but the home life "writ large".²

THE RELATION OF THE HOME TO THE CHURCH

Mr. Robins, when he offers this statement is writing on "The Family a Necessity of Civilization". From the title of his book we might

¹ Citizenship and Moral Reform p.

² The Family - A Necessity of Civilization p. 18.

be inclined to think that he was prejudiced on the side of the family. So let us give the opinion of a man from the field of Sociology and religion; to show what he thinks of the relation of the home and the church, Dr. Charles A. Ellwood, in "The Reconstruction of Religion"¹ says, "A religion adapted to the needs of modern life must have a positive and unequivocal doctrine concerning the family. If the first business of religion is the production of men, then its first concrete social task must be the construction of a family life which is capable of producing fully socialized individuals. Just as the primitive Christian church found in its attempt to reconstruct a stable, moral family life, so social religion today in reconstructing our world must begin with this primary group."²

The spiritual life of the church is very largely governed by the spiritual life of the home. If Christianity is an artificial thing in the home, that is what the child will naturally expect to find in the church. If the child has not learned at home what the love of God is, it will be very hard for him to ever fully realize and understand it. He will have a tendency always to look upon his religion or his Christianity superficially.

The home can do much toward the religious education of the child. The first prayer is taught by the parents. Many children are encouraged to commit verses or larger portions of scripture at a very early age. Too, religious songs may be taught at a very early age. If these things are taught in the home, the church has a much better foundation on which to build in the carrying on of its work.

In the matter of recreation, the ideals which are established in the home have a very great influence. If certain

¹ p. 188.

amusements are permitted and approved in the home the child cannot understand why he should be so very different when he enters the building called the church. Many of the vexing problems of the church concerning amusements and recreation would all be done away with if we had homes which upheld higher standards along that line.

It is well to remember in this connection that recreation means re-creation. If it is not that it is not what it should be. And more and more, recreation and amusements are being subject to this test, not only by old fogies but by young people who are thinking. Only since I began writing this paragraph a letter came from my brother who is a young fellow twenty years old and a Junior in a big middle western university. He is out for a good time and is very active in social affairs around the campus. However, he expresses his utter disgust at the wilted and drawn looking faces that he sees the morning after the night before at a dance. This instance gives the result of an ideal that was projected at home, and was later taken out and given a thorough airing, for this young man, as most all other young men, was not so sure of the wisdom of father and mother, or of his school-teachery sister.

In the home, the members learn what it is to serve, to sacrifice, to give, to help other members of the household. If the home is one regulated by love, all of these acts are done gladly and willingly. No better basis could be made for the great department of social service in the church, which is being more and more emphasized all the time. In the home they have learned what a joy sacrifice and service in love is, so they just naturally reach out to their fellowmen.

We would conclude then that the state, the school, and

the church are only made up of people from homes, and as the home is, so is the state, the school and the church apt to be.

Chapter IV.

The Factors of the Ideal Home.

"Home! -- what gentle memories of dear, dead days that word awakens within our mind! What full, deep meaning that word conveys of a spot where peace should be always present, and where true affection should reign supreme! What faithful messages are breathed through that word, of a sympathy that never fails and of a friendship that never forgets! In time of joy, the word is like an old song, learned in days of childhood, that still ever echoes in our ear with the lullaby of our earliest love. In time of trouble or of trial, the word even though it recall many a memory of disappointment, even though it bring back many a motive for regret, has still a strange sweetness in its sadness, a strange balm in its bitterness, for it speaks to our heart of an unselfishness that survives sorrow, and of a devotedness that defies death. Home! -- strong chords of character with the music of a beloved melody, with the tenderness of an innocent tear, with the sacredness of an heroic prayer. For home is that charmed circle within which live and love the nearest and the dearest friends on earth.

"Home does not merely mean the house that happens to shelter one, nor only the furniture within. Home is something more than what is made of brick and mortar, with added means of domestic use and comfort. Home is not merely that material dwelling-place where one may chance to eat and sleep, nor is it only the roof-tree which a man can call his own. Home must be

indeed some spot on earth, for this is its material counterpart. It may have its details of material surroundings, its sights, its sounds, its trifling objects cherished by childhood and sacred to age, its characteristics of position or structure to which endearing associations cling, its simple ornaments round which tearful memories cluster, its thousand nothings, unnoticed by the stranger that are priceless heirlooms of love to your heart. But home must mean much more.

"Home most of all means the hallowed resting place where linger the loves that are most sacred on earth. It is the temple of heart affection. It is the sanctuary blessed by noblest human unselfishness. It is the shrine consecrated to highest human love. Home means the bonds of blood and ties of tenderness which clasp into one close intimacy the hearts of those who hand in hand journey heavenward. Home is the moral circle within which minds and hearts share the same shelter, breathe the same atmosphere, bear the same burdens, sympathize in the same sorrows, enjoy the same pleasures, divide the same toils, and contribute to the same success.

"It is a moral union of thought and will, so that lives are linked together in the measure of one melody, with varying tone, throbbing harmoniously, like human chords, which, each in its own way, catch up and re-echo the same song of soul. Thus, home is the spot which souls united by blessing of love or bond of blood have made their own sweet paradise on earth. Home is that one place where our most cherished human hopes blossom in secure shelter, and where God's brightest blessings fall; for there is no place like home.--Such is the ideal".¹

As has been before suggested, many of us, in fact most

¹ Robert Kane -- The Plain Gold Ring pp. 3-6.

of us, no matter how superficial we may appear, really want more than anything else in the world a good home -- an ideal home where we may go and find rest and joy and peace and love. But before we can make anything or achieve anything we must have some idea of the fundamentals of which it is made.

In contemplating the marriage of his daughter, many a good intentioned father will wish that she marry a man who is well able to support her, perhaps include some luxuries. This, alas, we find is not a sufficient or proper basis upon which to build a home.

A young man may decide, when contemplating a wife, that the one for him must be beautiful, she must be accomplished in some if not many of the arts, as music. If he carries out his ideal and finds the one who answers to the above description he, too, may find if he has made these things his major interest that these are not the biggest things to consider and that they, in themselves, are inadequate to make the foundations of the home sure.

Let us see if we can suggest the things that do help to make a really ideal home.

In thinking of the personal factors of the home, we first think of Husband and Wife or Father and Mother. These words, to

all of us, suggest volumes and worlds, but to
 PERSONAL FACTORS
 write a paragraph or two about them seems impossible. Father and mother are the ones who loved us and cared for us when we could not care for ourselves. They are the ones who guided our footsteps when we did not know what our footsteps were for. As the years advanced they were the ones we counseled when the problems of life with their difficulties came along. They were the ones who sympathized and cared when others failed.

The home in its conception does not have in it the children, but we cannot imagine an ideal home without children. The children require much of the parents but at the same time they have much to give. "There is not an anvil", says Felix Adler, "upon which a man and a woman can beat out their spiritual perfection, to be compared with the task of the education of their children."¹

We will have more to say about the father, mother and the children as we study the character factors of the ideal home.

"And now abideth faith, hope, love, these three: but the greatest of these is love."² What is the estimate of love?

CHARACTER FACTORS
Let us listen to a writer of many, many years ago: "Though I speak with the tongues of men and of angels, and have not Love, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not Love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not Love, it profiteth me nothing."³

What is the nature of love? We refer again to the Book of Books:

"Love suffereth long, and is kind;

Love sufficeth not;

Love vaunteth not itself, is not puffed up,

Doth not behave itself unseemly,

Seeketh not her own,

Is not easily provoked,

¹ Marriage and Divorce p. 24.

² I Corinthians 13:13

³ I Corinthians 13:1-3

with no evil;

Rejoice not in iniquity,

Beareth all things, loveth all things, hopeth all things,
loveth all things."¹

There is no word in the human language more beautiful
or more sacred than Love.

All the world loves a lover we are told. This
usually refers to the married. However, the unmarried
many times have but a one-sided idea of love and that
is the romantic side. That is a very good beginning but is very
at its best and a maturity. True love of one
woman and they care for their children, and to
for them is brought down to earth. In misfortune
children's need for love in the home, John M. More love is
the calamity of an undesired birth to the child and stamp
of being brought in the atmosphere of a household where
not the law, where discord and bitterness about depravity
their demoniacal natures in the moral nature with all its
peculiarities thus continuing the race in a weakness and
that must insure precursor of its ruin as a just penalty
long violation of law."²

In the same connection, Maud Royden says, "Children
need a stable and permanent home: they need a spiritual marriage,
a real harmony between their parents as well as a physical one.
A child is not provided for when you have given it a home and food
and clothing, since it is a spirit as well as a body -- a soul
and a spirit, a being craving for love, and needing to live in
an atmosphere of love."³

¹ I Corinthians 13⁷.

² "The Doctrine of Discipline of Divorce" quoted p. 41 in
"The Doctrine of Tomorrow" by C. Gasquoine Hartley.

³ "The Force Today," p. 92
3 Second Common

to be used, but the same is not true of the other two.

Neither does love between man and woman consist entirely of flinging the velvet cloak across the muddy road for Queen Wife to walk upon. It consists of this, of course, but infinitely more. Love knows how to suffer and suffer heroically; Love knows how to be kind and peaceful; love knows how to be joyous and gentle, faithful and loyal; love knows how to be courteous and sympathetic as well as unselfish.

How much all of these things mean to a home! On the other hand, how much can there be left where these characteristics are not found?

"The night has a thousand eyes,

And the day but one,

Yet the light of the bright world dies

With the dying sun.

The mind has a thousand eyes

And the heart but one,

Yet the light of the whole life dies

When love is done."¹

At the usual time -- six o'clock -- three little faces are pressed against the window pane. Mother leaves her preparations for supper long enough to glance down the street. In a few minutes lively footsteps are heard and the door opens. Daddy steps in. The children are in his arms in a moment, and his wife, his sweetheart, comes to greet him! Is life worth living? O! the joy of it all.

Today, perhaps as it has ever been before, the world seems to be in quite a turmoil. There are wars and rumors of

¹ Francis W. Bourdillon -- in Bartlett "Familiar Quotations"
Ninth Edition

wars. Big business is competing until we find only a survival of that that can withstand the strain. Even our religion seems to be under reconstruction. How we long for a haven of rest. It seems that about the only place that we can in any measure get away from the world's cares is in the peaceful, happy home. How can a home be peaceful? Surely not merely by everyone trying as hard as he can not to say anything that will hurt the other's feelings; or by seeing to it that the children keep absolutely quiet. It is done that way. It is not done that way. We have peace where our hearts are at rest. Peace may be found in a home where there is calmness of temper as opposed to quick and ill temper. The peaceful home is the place where one may go with his cares and worries and find rest.

Love is long-suffering or patient. This quality is needed in the home.

It is time for school. Mary wants her hair combed. "Billy" wants his lunch basket fixed immediately, and the baby is fretful. Mother, rather than uttering some hot, impatient word, calms the whole situation by her patience, and all is well. Or, a son who has been reared in a good home appears to be leaving the admonitions of his father. Rather than try to drive his son into the narrow path, the father "suffers all things, beareth all things; believeth all things; hopeth all things", for he understands and therefore waits, and ultimately conquers.

Every thing, every hour and every day in our homes does not go just as we would have it, so when the vexing things of life come we have great need for patience and longsuffering.

Love is gentle. How fine it is to be gentle--never to say the harsh word, never to be coarse and rough in our manners!

Are these attributes for the social gathering, for superficial use, or may they find a place in our homes? Is home all that we hold dearest? Then, let us be our best selves there.

Love is goodness. To be good is to avoid hurting, harming, injuring, or spoiling. If we would not hurt we will not gossip about our neighbors. We will not say things to our loved ones which will make them unhappy. We will be kind, loving and true.

Love is faithful. If love is faithful, we will not hear of many of the things that we often hear of. A man and a woman have married. They have their children, perhaps several. One or the other, the husband or the wife, decides that it is impossible for him or her longer to be happy with the partner chosen, and that his happiness may be complete, he must have a "darling" which he has met but lately. This is not faithfulness. It is not love. We should learn that to love is not merely to admire, it is to be faithful when the roses, perhaps, are not in bloom.

Love is loyal. There are times in the home when loyalty is needed. Another is seeking to injure a loved one of ours. Perhaps the offender means to mar the good name of the loved one, or perhaps he means to create jealousy. We will believe in the one we love, we will be loyal to him. If we find that the words of the offender are false, we have gained worlds by being loyal to our love. If we find that our loved one has done wrong we will be loyal to him and help him rather than tear him down.

Love is kindness. Kindness is another way of putting love into action. Henry Drummond says "I wonder why it is that we are not all kinder than we are? How much the world needs it."

How easily it is done. How instantaneously it acts. How infallibly it is remembered. How superabundantly it pays itself back." How much little deeds of kindness are needed in our homes to make them grow in love. Father needs to say the kind words to mother. He needs to do the little things that mean so much at times. Perhaps it is only helping with the supper dishes so that mother can enjoy the story hour with the rest of the family. So, also, mother needs to do kind things for father and the children. And the children too, must be taught to do acts of kindness for their parents.

Love is courtesy,--only a little different than kindness. Dr. Robert F. Horton has the following to say concerning courtesy in the home: "Of all the minor guards to watch and cherish love, there is none more neglected than courtesy. 'Courtesy for the court, love for the home' seems the thought in many minds; nor is it remembered that love does not readily abide at home or at court without this little page to guard his slumbers and to carry his train. Why should we be borish to people because we love them? That is a question seldom put and never answered in any satisfactory way. I think Christ smiles tenderly on young lovers at their wooing, but with a full heart on old lovers whose wooing has not ended with grey hairs. I cannot think it is to His mind that a man should be shorter with his own wife than with other women, or a woman more 'touchy' with her husband because she regards him as secure. Similarly, why should parents be rude to children? It is usually admitted that children should not be rude to parents, and that demands no argument; but cause has yet to be shown why a father's love should admit of pitiless snubs administered to helpless children, or a mother's love should

allow itself outbursts of spleen which no one will bear except her children, and they only because they have no defence. Courtesy can exist without love, but love without courtesy quickly gets bedraggled and haggard."¹ Let us be more courteous to those we love.

Love is sympathetic. The husband and father may attempt a problem and fail -- either really fail or he may fail as judged by the public. These things are very hard to bear. A sympathetic and loyal wife can give him a great deal of help in succeeding. He can feel that someone understands and cares, and this fact gives him courage to go ahead.

Sympathy is equally appreciated in physical discomfort or distress. Perhaps the mother is going through the experience of bringing a new being -- their child -- into the world. How the sympathetic touches of kindness, and tenderness, and thoughtfulness are appreciated!

Love, too, is unselfish. "Love seeketh not her own." If we would have love live and grow surely we must be unselfish. In fact we cannot love and be selfish. Many times when we think of selfishness we think of being unwilling to give up things or give up our notions of things. This is very important. Dr. Robert Horton says "This matter of unselfishness in the home is not a light thing. Rather it is that which lies at the root of all great things. The secret of life is found in learning 'by love to serve one another'. No one permanently counts in the world who has not learned this secret. If each member of the family has learned to take a place subordinate to the welfare of the whole,

¹ The Four Pillars of the Home pp. 25-26.

and to yield instinctively a point wherever the interests of one collide with those of all, there will issue from such a household men and women who are fit for the life of the state and worthy to be entrusted with the task of government."¹

Let us be very clear about the matter of unselfishness. Many times we call ourselves unselfish when we are willing to give things or concede ideas to others. One may give these things and yet be very selfish if one does not give one's self to those he loves. There is nothing so dear to one who loves you as yourself. Just what that is, I am sure I cannot explain, but anyone can very easily know whether he is really giving himself to those he loves, and those who love him know very definitely whether or not he is giving himself to them.

Another very important factor of the home is honesty -- just plain honesty. How much we may destroy by deceiving just once, by telling an untruth, by doing one dishonest thing. On the other hand, how much we can mean to our friends if we are always absolutely honest. We must be honest if we would be a trusted and valued member of our home.

Simplicity should be a mark of our home. "Simplicity", says Francis Greenwood Peabody, "does not mean meagerness, lack of comfort -- is the opposite of complexity. The home which is blessed with simplicity is an uncomplicated and single minded home, free from diversified interests and conflicting desires, finding its happiness in common sympathies and joys. A simple home is simply a home; not a step to something else, not an instrument of social ambition, not merely a sleeping place; but a center of

¹ The Four Pillars of the Home p. 47.

and to yield unconditionally a point wherever the interests of our
country with those of all, there will be such a harmony
and women who are for the life of the state and
to be entrusted with the task of government."

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hand, how much we can gain to our friends if we are always perfectly
honest. We must be honest if we would be a trusted and valued
member of our race.

Altruism should be a mark of our race. "Altruism,"
says Francis Greenwood Peabody, "does not mean kindness, lack
of interest -- is the opposite of selfishness. The one which is
mixed with selfishness is unselfishness and which is not
true. It is a selfish interest and conflicting desires, thinking
the happiness is common sympathies and joys. A single love is
selfish; not a step to something else, not an instrument
of social utility, not merely a sleeping place; but a center of

affectionate self denial and mutual forbearance; an end in itself, as though the main concern for a family were simply to make a home and to keep it simple."¹

The making of a home is becoming too much of an avocation with us. As we find ourselves in the big city in the midst of this and that confusion -- with this interest drawing us one way and another interest drawing us another way, what a contrast presents itself to us if we let our memories of the old home on the farm come before us.

Consistency is a valuable factor in the home. It is hard to be very persuasive if we habitually say one thing and do another. We quote from Professor Peabody again in his discussion on consistency as it has to do with the relation of parents to their children. "Parental discipline of the home is to be chiefly maintained, not by precepts but by consistent conduct of the parents themselves. A child is not easily moved by exhortation but is affected with extraordinary ease by contagion. Nothing is so easily transmitted as the contagion of goodness and nothing is more contagious than a consistent life."²

Along with simplicity and consistency, Professor Peabody gives an important place to piety, of which he says, "The kind of American home which makes the right kind of American Boy is a home where simplicity and consistency open into piety; where the boy thinks of his father not as a drill master or fault finder, so that the first instinct of the boy is to keep out of his way, or of his mother as yielding a fragment of her day to her children while committing their nurture for the most part to hired experts;

¹ The Religious Education of an American Citizen p. 23.

² The Religious Education of an American Citizen p. 24.

but of both parents as comrades to whom it is a happiness to go, and as advisers from whom it is safe to learn. As the course of experience broadens with the years, and the problems and temptations of maturity confront the man who was once a boy, he looks back on the parents and his home with a piety which needs little expansion to become a part of his religion, and finds in that re-treating reminiscence of his boyhood the most convincing picture which he can frame of the discipline and watchfulness of God."¹

Another very important pillar of the home is purity. Purity is all that issues forth from a pure clean heart, perhaps we may go so far as to say -- from the very heart of God through Jesus Christ. An outer garment of conduct may give us the semblance of purity for a time but somehow, somewhere, the heart will speak forth. So if we would always be pure we must accept Christ and his love -- life.

The last character factor of the home which we shall consider is permanence. "For a home some degree of permanence is requisite", says William Adams Brown, "but in America permanence seems a vanishing art. The rapid change of residence due to economic and industrial conditions; the shifting of the population from country to city; the increase of woman's work, particularly in factories and other occupations taking them from home many hours in the day; the growing love of excitement; the increasing pace at which life is lived -- all these create for the children of the next generation a problem the like of which the world has not yet seen."²

¹ The Religious Education of an American Citizen p. 26.

² The Church in America p. 31.

Permanency of the home is of untold value. I know what a spot at the end of a lane a mile long, back in Indiana, has meant to me as I have wandered upon the face of the earth, and as I, with my husband, will undoubtedly continue to wander, for his name is Methodist Minister.

Let us listen to Edgar A. Guest in this connection:

"It takes a heap o'livin' in a house t' make it home,
A heap o' sun an' shadder, an' ye sometimes have t' roam
Afore ye really 'preciate the things ye lef' behind,
An' hunger fer 'em somehow, with 'em allus on yer mind,
It don't make any differunce how rich ye get t' be,
How much yer chairs an' tables cost, how great yer luxury;
It ain't home t' ye, though it be the palace of a king,
Until somehow yer soul is sort o' wrapped round everything.

Home ain't a place that gold can buy or get up in a minute;
Afore it's home there's got t' be a heap o' livin' in it;
Within the walls there's got t' be some babies born, and then
Right there ye've got t' bring 'em up t' women good, an' men;
And gradjerly, as time goes on, ye find ye wouldn't part
With anything they ever used-- they've grown into yer heart:
The old high chairs, the playthings, too, the little shoes they
wore
Ye hoard; an' if ye could ye'd keep the thumb-marks on the door.

Ye've got t' weep t' make it home, ye've got t' sit an' sigh
An' watch beside a loved one's bed, an' Know that Death is nigh;
An' in the stillness o' the night t' see Death's angel come,
An' close the eyes o' her that smiled, an' leave her sweet
voice dumb.

Fer these are scenes that grip the heart, an' when yer tears
 are dried,
 Ye find the home is dearer than it was, an' sanctified;
 An' tuggin' at ye always are the pleasant memories
 O' her that was an' is no more -- ye can't escape from these.

Ye've got t' sing an' dance fer years, ye've got t' romp an' play,
 An' learn t' love the things ye have by usin' 'em each day;
 Even the roses 'round the porch must blossom year by year
 Afore they 'come a part o' ye, suggestin' someone dear
 Who used t' love 'em long ago, an' trained 'em jes' t' run
 The way they do, so's they would get the early mornin' sun;
 Ye've got t' love each brick an' stone from cellar up t' dome:
 It takes a heap o' livin' in a house t' make it home."

As the home needs character factors, so it needs social-
 izing factors. We will try to show the value of industry, co-
 operation, consideration, sacrifice, service,
 SOCIALIZING FACTORS
 economy, discipline, compankonship and
 humor.

In the old-fashioned home, industry was one of the main
 factors. The father procured the food, which the mother prepared.
 (By prepared we do not mean, of course, cutting a tin can and
 warming the contents.) The father procured the skins or the wool,
 from which the mother and the daughters made the clothing. There
 was work for all in the household. There was wood to be gathered.
 There was garden to be tended. All took a part. From this ex-
 perience they were prepared to go out from the home at the appro-
 priate time and make a home of their own. The fact that there was
 work to do, did away with many of the problems of discipline re-

sulting from idleness in our modern homes. Work of the type adapted to the child is good for all children. It keeps them busy, gives them something to think about, and many times creates inventive power. As work is good for the children, so is it good for the fathers and mothers. We grant that many fathers and mothers have too much work to do, and need more leisure. However, if we must choose between two inconsistencies, we would choose an over-balance of work rather than an over-balance of leisure. We should all be producers in some form or other. It is good for us and it is good for others. We cannot enjoy leisure unless we have a consciousness of some work well done.

Before we can go out into the big world of society and be able to do a very great service, we must know what it means to cooperate. Society is becoming so complex and so closely intertwined that no matter how small a task we undertake we find that we must work shoulder to shoulder with our fellows if we would accomplish our task. The home is the simplest of organizations, and therefore is the best place to learn cooperation. The home is organized on a definite, cooperative scheme. Father goes outside the home to work, to lend a hand in the large scheme of society, and to earn money which will be necessary for the maintenance of his home. Mother attends to most of the duties of the home. For these duties she receives no regular wage but because she relieves the father of these duties he can bring the wage home for her. As the children grow up, little things are found for them to do. Perhaps by having them do these things they are making more work for mother than if she had done it herself -- but she is teaching them how to help, how to cooperate.

This leads us to think of consideration. If mother teaches a child to perform a certain duty, the child learns in the process, for instance, that a room doesn't just happen to be spotless. It takes work, it takes effort that perhaps sometimes would rather be expended on some more delightful task. If sonny has to mop the kitchen floor a few times, he will instinctively brush his muddy shoes before entering. So he learns to be more considerate. The writer was teaching a young fellow of eighteen years how to wash tablecloths. The student had quite a strenuous time in mastering the art. "For the first time in my life", he said, "I realized what the clean tablecloths have cost my mother. I will be much more careful at the table after this."

There are hundreds of ways in which we can be considerate in our homes. Father can be considerate of mother. He will not request her to do unreasonable things, especially if she be tired. He will assist her as he can. Mother will respect the rights of father. So all through our lives we will do acts of kindness and courtesy through consideration of others and so learn to live together in greater harmony.

Consideration may mean or lead to sacrifice. Perhaps one member of the family may want to do a certain thing which is not convenient for the other members to do. One must sacrifice his desires for the good of the whole. Numerous examples of the need of one to sacrifice for others of the home might be given, but suffice it to say that we can not really love and care for others and always demand that we shall have our own way. "The fundamental conception of a genuine self sacrifice are learned only in the family. In it the strong learn to respect the weaker, the weak are encouraged to develop their strength by using it,

under the influence of family love."¹

Economy must be a mark of the home, no matter whether it be poor or rich. The things of this world are only given to us to use and we have no right to waste things. Many are poor and many are needy. Besides there are many philanthropic institutions which we can assist if we have so much we do not know what to do with it. Food should not be wasted. If more food is prepared than is consumed at one meal, it should be worked over and served again. Our clothes should not be extravagant even if we have plenty with which to buy. Neither should we have unnecessary household assistants. This state of affairs produces a very bad effect upon the children.

Another very important socializing factor is discipline. Some way, somehow, without a loud voice and stamping feet, discipline must be a rule of the home. There must not be a rule of tyranny; there must be a rule of love, but one that loves so much that they can punish when it is absolutely necessary. A child who does not understand discipline and authority at home is likely never to learn it elsewhere, and what is just as probable, he will pay very dear for his lack of knowledge on that subject. A story preserved by S. D. Gordon, in his book "Quiet Talks on Home Ideals", illustrates so well our idea of perfect discipline that we give it here in full:

"Tom Never Left Down the Bars Again"

"Once I saved Tom from a promised whipping for leaving down the bars when he went after the cows at milking time, thus giving the young cattle left in the pasture a chance to get out, which they always improved. If they were on the back side of the lot when Tom got the cows he thought it unnecessary to put up the

¹ Gillette -- The Family and Society p. 14.

bars. It would be so short a time when the cows would be driven back.

"'Father cautioned and reproved him several times, till finally he threatened to whip him if it happened again. Several weeks passed, and he left the bars down again. The young cattle got into the corn, doing much damage.

"'The next morning father said nothing, but went about his usual work. Tom was gloomy; there was an air of depression in the house, and I was greatly troubled. I couldn't bear to have Tom whipped, nor could I blame father. At last I resolved to go and speak to him.

"'The sun was shining brightly, and he was opening some tumblers of hay in the east meadow. I approached him slowly, for I did not feel sure of my ground, and stood still without saying a word. He looked up at me and said:

"'Well, Joe, what is it?'

"'I have come to speak to you about Tom. I don't want him whipped.'

"'I do not see how you can help it, my son. I cannot have my crops destroyed in this way, and I must keep my word.'

"'Father, didn't you read this in the morning lesson: "He was wounded for our transgressions; He was bruised for our iniquities, and by His stripes we are healed."'

"'Yes; what a boy you are to remember, Joe.'

"'Well, I will take half the blows you intend to give Tom.'

"'I can't do that, Joe. Tom is the transgressor, not you,' father answered, his face softening and his voice trembling a little. Then looking down at me keenly, he asked:

"'Did Tom send you to me?'

"'No. He knows nothing of my coming.'

"My father stood leaning on his pitchfork with both hands, looking down on the ground. At length he said:

"'Go and bring Tom.'

"I found him on the front porch with a sober face, trying to study.

"'Come with me, Tom; father wants you.'

"I know what he wants', turning a little pale. After a moment's hesitation he arose, saying:

"'I might as well go now and have it done with.'

"As we walked along I thought best to give him a little advice, for he generally did as occasion served him. There was no knowing beforehand what he would do.

"Now, Tom, you mustn't flare up or show any spunk. You must be humble and answer father's questions in a good kind of way. You mustn't talk any; only answer his questions. I don't think he'll be hard with you.'

"To this he made no reply. He evidently thought it easy for me to talk; the stripes were not coming down on my back.

"Father stood as I had left him. I can see him now, after the lapse of so many years, with his back to the morning sun, leaning forward a little on the stail of his fork, looking down to the ground, one hand above the other and his chin on his hands, and some forkfuls of hay scattered about him.

"He did not seem to see us. He was lost in reverie.

"'Father,' I ventured timidly, 'Tom is here.'

"He looked up at us both quickly, then said:

"'Tom, do you remember these words in our Scripture reading this morning, "He was wounded for our transgressions; He was bruised for our iniquities, and by His stripes we are healed"?'"

"'Yes, sir,' answered Tom, greatly surprised.

"'What do you think those words mean?'

"'That Christ suffered for us', replied Tom, his voice unsteady and his face flushing up.

"'Well, Joe offers to suffer for you.'

"Tom turned to me with a look on his face I shall never forget, and exclaimed:

"'No, Joe, you shall not do that.'

"Then flinging his arms around my neck, he kissed me, and, quick as a flash, stepped up to father and held out his hand, saying:

"'The stripes belong to me, father; I am ready.'

"Tears were now falling down father's face, and for a minute he could not speak. Then he said:

"No, Tom, I cannot punish anyone now. I do not think you'll ever forget this day. If you do, remember Joe's offer holds good. I love my children, and I want to do them all the good I can. But I must be obeyed and that is one way of doing them good. You may go now.'

"Tom did not stir. He was evidently waiting for me and yet, for some reason I could not explain, I hesitated. Stepping closer, I said:

"'Father, I want to kiss you.'

"He caught me in his arms, saying: 'Oh, my boy,' and kissed me. Then, taking Tom, who was ready, he said: 'God bless you, dear Tom,' kissing him with swimming eyes.

"Then with a great awe upon us, we went to the house. I will add that Tom never left the bars down again.'

"What a blessed picture of God that father found opening up to him as he acted the part of God to his erring son! What a new motive power love put into that boy's life from that moment on!"¹

We would not have our readers believe that only the serious and hard virtues of life are important. No less important than these is the quality of good humor. On this subject we quote from a French author, Charles Wagner, in "By the Fireside": "Have you observed that good humor is frequently a commodity of export, and that when it has been distributed abroad, none is left for domestic consumption? that there are people with a wide reputation for it, who carry relief and relaxation and cheerfulness wherever they go, who nevertheless fill no such mission in their homes?"²

All of us have observed this fact many times. This state of affairs undoubtedly arises from the fact that many regard their homes as simply places to eat and sleep, and what one does there doesn't really matter anyhow. This attitude has no place in the ideal home. Somehow we must get other ideas into people's minds. The home is the most sacred, the most important place on earth.

Good humor is a great power. It will solve many a difficulty. If a husband sees that his wife is not in the best mood, no matter how he feels he should see the funny side or perhaps not take the thing seriously. A homely, little personal illustration might be used here if our readers will allow it. The writer's husband is very good natured, and he is not easily

¹ pp. 262-268

² p. 208.

ruffled or disturbed. Not quite so much can be said of his wife. Times come when this important decision must be made and this thing must receive immediate attention, and that letter must be written. The stress of the whole thing wears on the nerves. In the midst of it all I must get dinner and get it over with so all these matters can be attended to. My husband comes out to the kitchen to have a little fun, and by so doing tends to delay the process of getting dinner. I start a serious argument, perhaps complain of a thing or two, and he seriously replies, "Now if you don't look out, I'll kiss you." Then there is nothing more to say.

Mr. Wagner concludes, "In smoothing over angularities of character, in dealing with misunderstandings, in the process of education, in business, everywhere in short, a trifle of good humor goes a long way. I would put good humor in the ranks of the virtues, if I did not call it rather a bouquet of virtues. How smiles of kindness and contagious gaiety lighten the burdens of men. They hold the secrets of pardon and encouragement: they bridge space, dissipate cold, and make the desert bloom. How grateful I am for the relief they bring, for the communication of their charm."¹

Play is another important factor in the home. Henry S. Curtis says, "It has been said that the child learns more in the first six years of his life than he does in all the years that come afterwards. During these first years play constitutes his curriculum, the house or yard his school room, and the mother his principal teacher. The home may furnish the place, the materials, and the companionship for this play, else these years will largely lack the training that they should have."²

¹ Charles Wagner -- By the Fireside pp. 214, 215.

² Play and Recreation p. 5.

Husbands and their wives need to play together. Parents need to play with their children. The lack of play in the home is often the reason for estrangement of the day. It makes us feel better. Play makes us forget the burdens of fun we can work better. After a good game or a lot of play brings us back to our youth. Children love to have their parents play with them. By doing so they can more easily become companions of their children. Let us take a few minutes each day to play in our home.

It seems very strange in this day of higher education for both men and women that we have such antiquated ideas on the knowledge or education that is needed to marry and make a home. She should

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A young man or a young woman go to an advisor and tell him that he or she intended to go into the business of making a home for a life work, and would ask him what requirements were, or how he or she could best prepare themselves for that work, the advisor would undoubtedly look dazed and has never thought of such a thing before. He has never asked such a question. How queer! If decide to make poultry raising our vocation we really ought to take a four college course; but to enter into most intimate and relations of life, and to have a helpless babe put hands to rear to manhood or womanhood, we need no training.

We look back to the time when all parents shall have at least a general education, and especially shall have some worth while information concerning the mysteries of life. We shall be glad when parents have the proper attitude toward marriage and the marriage relation. All this education of parents.

Of course, we will wish also that as many as possible get higher and more specialized training, for all we can get is none too much.

Besides being able to better care for their children, well educated parents are an inspiration to their children. The parents have set a mark which the children will not want to come short of. Still another phase enters in -- the matter of heredity. Well educated parents are able to give much to the child even before birth. This fact gives the child a much better start in life than it otherwise would have.

A home to be ideal should contain or maintain as many educational influences as is possible. The home should be the center of recreation and attraction. There will be little trouble about wandering boys and girls if there is an attractive home for them where love reigns. If the father and mother find their principal amusements in the home, the children will undoubtedly do likewise. Conversely, if the father and mother go to the theatre, the club, and the ball, the youngsters will see what the street holds forth for them.

Good Books are a valuable asset to a home. We read many illustrations from history of the influence of a good book. In this connection our attention is usually turned to Abraham Lincoln and his few good books. S. D. Gordon says, "To teach a child to read a book thoughtfully is one of the greatest services that can be rendered. The thoughtful mastering of one good book will frequently train and transform the whole life. And, more, it fixes the reading habit which makes all books your helpers and servants."

Magazines are important too. However, their importance need not be stressed, as most people emphasize the magazine phase

In course, we will also find that the more we get higher and more specialized we get, the more we find some too much.

Besides being able to better serve or better educate, well educated parents are an attraction to their children. The parents have not a mark which the children will not want to copy. Still another place where in -- the matter of heredity -- self educated parents are able to give much to the child even before birth. This fact gives the child a much better start in life than if otherwise would have.

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Good Books are a valuable asset to a home. To find more illustrations from history of the influence of a good book, the child connected our attention is usually turned to the story of and his few good books. E. J. Gordon says, "The best service that can be rendered to the thoughtful youngster is to give him a good book." The quality of the book and the amount of the child's life, and the quality of the book which will make all the difference in the world. Another are important. The child's mind is not a blank, it needs to be developed, as most people say, and the best way to do this is by giving him a good book.

of reading too much. Magazine reading if carried to excess often develops shallow reading and thinking habits.

Pictures are of immense value. Many times we receive a lesson from a picture that we would never get otherwise. The writer was given a very inexpensive pencil picture of a girl many years ago. The lines of the face spell modesty, simplicity, and sweetness. I love the picture, and it has hung in my room whithersoever I have gone.

The story is told of a young Yale student of twenty-two. The walls of his room were covered with cheap flaming prints of advertisement pictures and actresses and the like. A friend gave him a copy of Hofmann's wonderful Gethsemane Christ-head. The young fellow hung up his new art treasure. Soon he was up on a chair taking the cheap prints down. That great Christ face caught and gripped him. He said: "I couldn't let those cheap things stay up there beside that face!" Without doubt the change of the walls of his room told a change on the inner walls of his heart, too."¹

We should have music in our homes both for education and for pleasure. If some member of the home can play an instrument, that is fine. We shall have good music. If we have to grind our music out of a box, we want to get good records. Music somehow becomes a part of one, so we want the masterpieces to have a place in our thoughts. I well remember when first I heard some real masterpieces played on the piano. From that time to this, that has been the type of music that I long to hear. The masterpieces have an inexplorable message for us all, so we should make it possible for our children to have them early in life.

¹ S. D. Gordon -- Quiet Talks on Home Ideals p. 248.

We quote again from Mr. Curtis -- this time from his discussion of music in the home. He says: "Music is at the same time art and recreation and sociability. Music at its best seems to be a common medium in which spirits blend. If a family can sing together occasionally it will do much to maintain the family harmony, and it will also provide a valuable training. It helps to throw off the care of the day and to rest from monotonous work. It should be a part of the family policy that at least one member of the family should have some training in instrumental music, and that all should sing. Music makes a definite contribution to the home, to individual training and to the social life of the community; for all of these reasons it should not be neglected."¹

Games, we have already suggested above, in a general way under the subject of play. There should be games for the children, and other games for all. Playing these games should be looked forward to by all. The games for the children especially should be of the constructive sort. Checkers, dominoes, and authors are standard games that are played nearly everywhere, and everyone -- old and young -- enjoy them. Again, Mr. Curtis says, "Parents should play with their children for their own and their children's sakes, for there is no other way that one can keep in intimate and sympathetic touch with a child. The common play not only establishes a sympathetic relationship, but the recreation is needed by the parents as much as it is by the children."² Play between parents and children leads to a much more intimate understanding in later life.

We should have special guests in our home. These guests

¹ Play and Recreation p. 9.

² Play and Recreation p. 14.

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We should have special moments in our lives.

should be introduced to our children the same as to an older member of the family. Most children are simply ignored when a stranger comes to the home. The inevitable result is that they consider themselves of little importance with regard to this guest. They have no part in his entertainment; therefore they have no part to perform. Then we wonder why children are many times rude. The parents have been very rude to the children, so they consider that that is the natural and proper way to act.

Special functions should have their place in the home life. There should be merry-making in the home on the special days of the year,--Christmas and Thanksgiving should be big family days. Then there is the wedding anniversary and the birthdays. These occasions take but little time even in a busy home, and they mean so much. They usually mean most to the children. They ought to mean more to the parent. Father and mother should not get so busy that they have not time to stop to reflect upon their wedding day, and to call up all of those memories that are so dear.

Besides the particular family functions there should be some wholesome evening parties for the young people. There should be some little afternoon parties for the little people. There should be picnics, and tramps through the woods -- all of those things which spice up the daily routine of life.

Recreation in the home is so important and it has been neglected by so many homes that we feel that we should emphasize it as much as possible. "The attitude and tastes of parents relative to what sports and forms of recreation are suitable", says Mr. John Gillette, "give a direction to the lives of the children. Since games, sports, and recreation constitute such a vital part

in the life of the world, fathers and mothers have a large responsibility in moulding appetites and directing the recreational activities of their offspring."¹

Story-telling is a very important function to be indulged in in the home. Story-telling, as other forms of recreation, brings the family together and gives them common interests. The story-telling hour, too, makes a fine time for rest and relaxation from the cares of the day. Besides, it is a means of introducing the children to literature and to books. By this means a taste for reading will undoubtedly be developed. Concerning the power of the story, Miss Alberta Munkres says, "Those who have looked into the faces of children listening to a story, who have seen the sparkling eye and noticed the bated breath of the attentive little listeners, and who have traced the results of the story in the lives of the children, need no argument to convince them of its power."²

Our homes, aside from being attractive in spirit should be attractive in appearance. To be attractive does not mean that they must be elaborate. In the first place, they can be neat, and clean, and orderly. The poorest home can be this, if the mother does not have to be a wage earner. We can keep the grounds about our homes neat, and we can make them attractive by planting shrubbery which is not so very expensive.

Our homes must be made just as attractive as possible for our children. John W. Langdale, says "The normal home must be made more attractive to counteract the glamor or external

¹ The Family and Society p. 16.

² Primary Methods in the Church School.

amusements", (and the writer of this thesis would add: to correct the standards of public amusements). "Outside friends, pleasures, even church life should be made to contribute to family unity."¹

Quite a different phase of educational influence in the home, than has been previously discussed, is health habits. The habits which a person learns in his childhood are the habits which he is likely to keep through life. Among the most important habits of life formed are health habits. One needs to understand that there is a regular time for eating, that there is a regular time for sleeping ; that certain things and certain habits are helpful to our bodies and that others are harmful, and that whether they are helpful or harmful has much to do with our happiness. John W. Gillette, says, "Large items in the education of individuals are those of sanitation and health. The home that carefully attends to these matters exercises a beneficent influence on the future career of the children, and a profound effect on the world. Much of the deficit in the health and strength of mature men and women is due to the neglect of childhood. The parents who maintain healthful conditions in the home and teach the young by example and rational training, to care for themselves properly, are indeed social benefactors."²

The factors of the ideal home would be not at all complete without the religious factors. Under this head we will discuss the religious character of the parents, the RELIGIOUS FACTORS religious instruction of the children by the parents, family worship, and grace at meals.

"Religion", says Gillette, "is less an affair of birth

¹ Citizenship and Moral Reform p. 60.

² The Family and Society p. 12.

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than cultivation. While the child that does not secure its religious ideas in the home may later become religious, its religion is likely to be less deep and more artificial than in the case of the child who develops in the midst of a religious atmosphere."¹

The religious character of the parents is much more important than the religious instruction given by the parents, for we learn by example much easier and much more surely than by precept.

Luther Allen Weigle says, "We profess to trust in God yet we worry and hurry, fume and fret as though we had no Father. We hold that it is more blessed to give than to receive; yet we live as though getting were the whole of life, and we grumble every time we are asked to give, however worthy the object; and we show that public opinion is our real authority, by our anxiety to know what other folks are giving, etc."² This is the way our inconsistencies look on paper.

Dr. Weigle continues by saying "The most potent influence for good that the whole world knows is a whole-minded Christian home. In such a home the life of the parents expresses their convictions rather than their frailties; and their instruction of the children in the truths of the Christian faith is easy and natural, for it is but an explanation of the motives which actually determine the behavior which the children see and the conditions of life which they share. Such a home is quiet, unhurried, without strain and stress; and the feelings and emotions inducted within the children by the contagion of sympathy are unhectic, sound and wholesome. The suggestions of such homes are in right directions, its unconscious models worthy of imitation. Its authority is reasonable;

¹ The Family and Society p. 15.

² The Training of Children in the Christian Family p. 44.

...an education. While the child is not yet able to understand the religious ideas in the home may later become religious, the religious is likely to be less deep and more artificial than in the case of the child who develops in the midst of a religious atmosphere.

The religious character of the parents is of course important, but the religious instruction given by the parents, the example set by example such as their own and such as they give to their children. Luther Allen says, "To profess to trust in God is no money and luxury, time and time as though we had no other. He holds that it is more blessed to give than to receive; and he gives as though giving were the whole of life, and he gives every time we are asked to give, however, whether the object is to show that public opinion is our real authority, or our anxiety to show what other folks are giving, etc." This is the way our children should look on giving.

Dr. Wright continues by saying "The most potent influence for good that the world knows is a whole-hearted Christian home. In such a home the life of the parents expresses their convictions rather than their feelings; and their instruction of the children is the truth of the Christian faith in easy and natural, for it is not an explanation of the motives which actually determine the behavior which the children see and the conditions of life which they know. Such a home is quiet, unobtrusive, without strain and stress; and the father and mother are united with the children in the possession of sympathy and unselfish, sound and thoughtful. The suggestions of such homes are in right direction, the un-connection models worthy of imitation. The authority is reasonable.

its spirit that of mutual affection; its members are friends and comrades who stick together in work and play. In such a home the kingdom of God begins to come on earth -- that kingdom which will come fully when all men realize that they have one father and are brethren."¹

Of course, even though we would value character very highly, we would not leave out instruction for it is very important. We all remember the tribute that Ruskin paid to his mother and to his religious training in childhood when he said, "Whatever I have done in my life has simply been due to the fact that when I was a child my mother daily read with me a part of the Bible, and daily made me learn a part of it by heart."

A child should commit songs and prayers, and verses of Scripture when he is very young. Below ten years of age is the best period for memorizing, and things memorized at this time are the things which are retained the longest. What a pity it is that to so many children this valuable time is wasted and lost so far as acquiring the riches of the Scriptures, and the things of God are concerned.

As children read the Scriptures or hear them read to them from time to time their little minds inquire -- inquire into many more things than we give them credit for many times. These things need to be explained as they are able to understand in any measure at all.

Family worship is a very important factor in the religious life of the family. Drs. Weigle and Tweedy as well express our attitude on family worship that we quote them at length in this connection. In their book "Training the Devotional Life", they

¹ The Training of Children in the Christian Family p. 45.

say "Family worship is the beginning of social religion. The father was the first priest, the hearth the first altar, the mother and children the first worshiping congregation, and the structure which sheltered them the first church. The home is the world's Holy of Holies. In the nurture and expression of true religion its place is primary and unique.

"Family worship is essential to the maintenance and propagation of religion. There is no substitute for it. The popular attempt to relate worship to the church and Sunday School is both foolish and disastrous. It impoverishes the religious life of the child. He needs the daily training and example. It starves the soul of the grown-up. On the busy days, when he most needs spiritual food and exercise and upbuilding, he goes to his tasks and trials and temptations without that social expression of religion, which clarifies and invigorates his ideals, and equips him for the demands of the day. It maims the home. Few things, if any, will so unify the life of the family, incarnating the common praise and penitence and good-will; so purify and sweeten the family intercourse, curbing tempers, encouraging unselfishness, inspiring service, and bringing forth the fruits of that Spirit, which are love, joy, peace, long-suffering, goodness, meekness, faithfulness and self-control, as worship in the home. Finally, the limiting of religious teaching to the Sunday school tends to make the worship of the church and Sunday school unnatural and difficult. This is especially true in the case of children. If they worship in the home, the act will be simple, natural, intelligible, playing a practical and interesting part in real life. If worship is confined solely to the exercises of Sunday, they will not feel at home in it or be impressed by the power of it. On the contrary, they will

be inclined to view it as a bit queer, something unreal and mysterious, a tedious and unintelligible preliminary to be endured patiently, not a wholesome and joyous exercise in which to find illumination and strength.....Take worship out of all homes, and we shall have a constantly diminishing church attendance and look in vain for the coming generation of ministers. Keep it in the home, and the future of organized Christianity is safe."¹

Along with the family worship we would not forget grace at meals. By having grace at meals we are reminded three times a day of several things. We are reminded of God's good gifts in the presence of the food before us. We are reminded of the all presence of God. The fact that we are reminded of his presence dignifies us. It reminds us that our talk at the table should take on a character that would be pleasing to Him. It helps us to come to our better selves.

In this chapter we have tried to show what factors should go into the make up of an ideal home. We feel that they are factors which should demand much thought and careful considera-

tion. It would hardly follow then that we
CONCLUSION
would recommend or justify a marriage as the result of a week or a month's flirtation under the guise of love at first sight, and expect to build an ideal home upon this foundation. Rather we would teach our young people to recognize real values in life, and would encourage them to consider the factors of the ideal home before attempting so great and wonderful a task.

¹

Weigle and Tweedy -- Training the Devotional Life p. 73.

Chapter V.

Problems to be Solved in Achieving the Ideal Home.

There are many and diversified problems to be solved in achieving the ideal home. Some of the problems are inherent, and some of them have been produced by the evolution of society. When there are human factors with which to deal one cannot be nearly so sure of the reaction of their coming together as he can be when he pours two chemicals together. So personal factors are always problems as there are no two alike, and no two react in exactly the same way. Then, too, the character of our homes have changed a great deal, even in the last fifty years. Influences from without have brought their influence to bear upon the home.

The influence which has had the most sweeping effect on the home has been the changing status of woman in the last fifty years. This influence has come at such a rate -- hastened by the late war -- that we find ourselves in rather

THE CHANGING
STATUS OF WOMAN

a state of confusion over the matter at the present time. One person viewing the situation sees the home going to ruin. Another sees it being made better by the change. The note of uncertainty is suggested by Mr. Langdale, when he says "There are few present day situations in which Christianity has a greater stake than whether the new activities of business, diversions of society, allurements of the club, excitements of politics, are ministering to the happiness and helpfulness of the home."¹

Not so many years ago, the home was practically self-

¹ Citizenship and Moral Reform p. 55.

Practice in the Field is a Necessary Part of the Education

There are many and diversified problems to be solved in solving the social issue. Some of the problems are inherent, and some of them have been produced by the evolution of society. And there are many factors with which we cannot deal as individuals, but only as a part of the reaction of their coming together as a group. We must have two elements together, the personal factors and the social factors, and no two things, and no two things, exactly the same way. Then, too, the character of our times have changed a great deal, even in the last fifty years. Influences from without have brought their influence to bear upon the state. The influence which has had the most powerful effect on the state has been the changing status of women in the last fifty years. This influence has come at such a rate -- hastened by the late war -- that we find ourselves in a rather a state of confusion over the matter of the present time. Our nation vision the state has been the same going to ruin. Another way of saying this is that the change. The state of uncertainty is suggested by Mr. Lasker, when he says "There are too present day questions in this country which have never been asked and which the men and women of business, education, industry, agriculture, of the state, evolution of politics, the administration of the business and relations of the state."

Not so long ago, the state was practically self-

sufficient. It provided its own clothing and food. It taught its own school and conducted its own worship. Today we see a very different situation. One by one these things have been taken out of the home. The woman used to be a decided economic asset to the home. She was then man's help-mate indeed so far as the physical maintenance of the home was concerned. One of woman's first home industries to go was the spinning and weaving. Later it was the making of the garments. Step by step the industries have been taken from the home to the factory. At present there is little left in the home for employment, so practically those women who only can be and are willing to be supported in leisure and luxury remain in the modern city home. The others have followed the industry that was taken from their homes. As these women have found that they could be efficient under the factory system, they have gone into almost all of the industries known.

The efficiency of these women in industry has led to their economic independence. They no longer call the year before marriage -- waiting years. They can maintain themselves economically and enjoy the freedom that has been enjoyed by the man only, previous to this time. This very fact of economic independence creates a new psychology. In years gone by every young man rather imagined unconsciously that every girl he saw was just waiting for him to ask her to be his bride. Things are quite different today. He wins her if he can.

Women going into industry has affected the married woman with children as well as the unmarried woman. Many occupations are very pleasant. These may appeal to the woman more than does the daily round of duties in the home. Or, the income of the husband may be too meagre to properly support the home. The

wife and mother feels compelled to go out to earn.

All of these influences have had their effect on the home, and as before stated, we do not know just what the ultimate outcome is to be. Because of women's value in industry and because of her economic independence not as many are marrying as previously. Very comfortable places to live are arranged in all cities now for girls and they are not casting themselves upon just anybody who comes along.

As the situation affects the married woman it is very serious. Whereas before she could carry on her industry in her own home, and be with and care for her children, now she must leave her children behind either in charge of some very incompetent person usually, or let them shift for themselves. This is very much to be deplored.

We do not believe that the picture is all dark, however. We know that we are now going through a transitory stage with women in industry, and we believe that when the thing works it out we will arrive at a higher plane generally than we have known before.

As to economic independence, it seems to me that there is no argument. A person cannot be self-respectful and not be economically independent or possess the qualities that one could transform into economic independence at any time.

Victor Gallancz, says, "Girls must be fitted for proficiency in some industry or profession at the earliest possible age. In this way no girl will have the alternative of idleness or marriage; while married women, having obtained before marriage an assured professional position, will be able to take up their work

again with a good chance of success when the years of active motherhood are over, and during these years will not have to regard the care of their children as synonymous with loss of independence. In some cases a combination of occupations will be possible, and in others better education will ensure that withdrawal from a definite profession will not mean the cessation of all intellectual interests and activities."¹

Edward A. Ross gives a little different interpretation of the situation. He sums up the effect of women in industry upon the home as follows:--"Specialized industry in a way unfits a young woman for marriage by weaning her from domestic arts. The girl married at eighteen directly from the parental home is more likely to make and keep a home happy than a girl who marries at twenty-five after some years in factory, store or office.

"It makes for home slackness. The factory planes away the economic basis of family. In time of grandmothers the home was the seat of a score of productive processes and the ideal wife was the 'virtuous woman' celebrated by Solomon. She might not be a soul mate to her husband, but she was a prop to the prosperity of the household. Now that the machine has captured most of the domestic processes and the middle class home is sustained by the earnings of the husband, the wife from a helpmeet has become a luxury. If, now, there is a rift in the lute, the husband becomes conscious of carrying a burden, and resents things that are overlooked in the wife who is a true yoke-fellow.

"On the other hand, the capable unencumbered woman who finds herself doomed by social convention to be supported in idleness by a husband who can earn perhaps little more than she, will

¹ The Making of Women p. 176.

chafe under in case the marriage fails to satisfy her affections.

"Outside of the manual laboring class, the old economic frame work of the family has largely fallen away, leaving more of the strain to come on the personal tie. Husband and wife are held together by love, conscience, convention, but very little by that profitable co-partnership which once contributed so much to the stability of the home."¹

In civic affairs, as well as in industry, we note a radical change in the last few years as regards women. Even in the memory of the writer it was said that for women to hold office-- "Unthinkable!" for women to vote--"Ridiculous!" We have heard the worn phrase "The woman's place is in the home.". To this Orison Marden asks "Where is the home and what is it?", and answers, "The home is no longer contained within the four walls of a house. Nor is it bounded by the picket fence that surrounds it. The interests of the home are wherever the members of the family happen to be. Those interests reach out into all walks of life. Every morning a large part of the American home flows out into the great throbbing world of affairs. The home has been extended into that world, into its factories, stores, workshops, business and professional offices, laundries, bakeries, mines, railroads, wherever human industry is at work. The home enters into and is affected by them all."²

How true it is that woman can no longer keep her interests in the confines of her own home even if she wanted to. She must understand the influences that her children will meet.

¹ Changing America pp. 57,58.

² Woman and Home p. 22.

It has been with marvelous strides in the last few years that women have received equal suffrage; and now the logical thing is following -- they are being elected to office. We might add the next natural step -- they are making good.

Woman's part in civic affairs has had its effect upon the home. This, it seems to me, can be only for good. It gives the woman a broader outlook and so she must have a broader mind. Miss Mary Sheepshanks, of England, in her lecture on November twelfth of the last year, at the Old South Meeting House said, "A woman can be a much better mother and be more respected by her children if she does take part in civic affairs or in the professions."

Woman's changed position in education is not so recent as in industry or in civic affairs. Woman's changed position in industry and civic affairs, however, has been the result of their freer entrance into education. However, that does not say that her entrance into higher education dates very far back. I have no statistics to prove my statement but I should guess, and believe that I was guessing quite rightly, that more of us of this generation are college graduates than there were high school graduates among our mothers. Higher education for women then was simply not in vogue.

Today we find women in nearly every phase of education. They are not only making good; they are making better. The comparison of the average scholarship in practically any university will show the general average of women higher than the general average of men. In the professions to which their education has led, they have been found to be just as efficient as they were in

It has been with a woman's education in the last few years
that women have reached equal status; and now the logical thing
is following -- they are being allowed to enter the world and
the great national life -- they are taking hold.
The woman's position in the world has been the effect upon
the law, the church, the state, and the only way to reach
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their scholastic work.

Higher and better education of women cannot have other than a good effect upon the home, and ultimately upon society.

Lastly, in religion we are noting the changing status of women. William Adams Brown treats the situation as follows: "With the increasing intellectual activity of women we must expect their attitude toward the church to change. As women become more highly educated they will become more critical of the church. In other walks of life we find women bringing to the conventional methods which have hither had the right of way a questioning and inquisitive mind. Why should not the same be true of religion? With the accession of women to the ranks of those who are thinking independently about religion we should expect a reinforcement for those who are trying to better conditions in the church.

"This interest of women in problems of church will be particularly valuable because it is the reflex of a parallel process which is going on in their attitude to personal religion. Their attitude toward religion is a natural result of the new conditions in which many of them are working side by side with men, and the responsibilities which are being put up to them.¹ The conditions into which women are entering put upon their religious life a strain which is bound to have some corresponding effect on the type of their religious experience. They are facing in many ways that change from the older religion of authority in which everything was taken for granted and one did simply what one was told to the modern religion of freedom and responsibility which puts questions which each must answer for himself and lays

¹ The Church in America p. 27.

loads which cannot be shifted to other shoulders.

"In a most interesting and significant way women are concentrating in a few brief years a development which has been going on in the race during many centuries. It is the change from the narrow and sheltered life of the home to the wider contacts and more exacting problems of life in society. Women are experiencing the sense of comradeship and responsibility that comes through the larger life of business or politics. To the old ties of family or friendship they are adding new ties of class or race or nationality.

"An inevitable consequence of the greater independence of women will be to give them a larger share in the administration and government of the church. As the number of highly trained and self-supporting women has increased there has been a corresponding increase in the number of those available for active service in the church. But as yet this energy has found no adequate outlet. Until recently with a few minor exceptions, all official positions in the Protestant churches have been reserved for men. But this was also true a few years ago of the other learned professions."¹

The admission of women to a share in the management of the affairs of the church as a whole is comparatively recent. A few illustrations follow:- "The Episcopal church and the Methodist Episcopal church have an order of deaconesses. The Presbyterian church has thus far voted down the suggestion. The Methodist Episcopal church South and the Disciples and the Friends have a woman representative on the Board of Missions. The Congregationalists, Disciples, Baptists and Methodists admit women to their

¹ The Church in America p. 28.

These things are related to other conditions.

"In a word, therefore, the significant fact when the

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women representative on the board of trustees. The Congregational

ists, Episcopal, Episcopals and Methodists admit women to their

highest representative body. In the Diocese of Massachusetts, a woman this year (1922) for the first time took part in the election of a Bishop. Also the Northern Baptist Convention elected a woman, Mrs. Montgomery, its president, in the same year."¹

It was only in 1920 that the Methodist Episcopal Church would allow the ordination of women for the ministry.

To hear some people talk we might suppose that religion was a matter of sex. Let us shake off the shackles of the past and really do a little thinking. In "Women at the World's Crossroads", Maude Royden says: "In all the great religions of the world, there is special teaching about women as distinct from men; except in the religion of Christ. In Christ's religion there is no teaching at all that is especially designed for women."²

Mr. Brown looks forward to the good effect of woman's greater freedom in religion on the home. Concerning the same, he says "With the entrance of women into industry and the extension of their interest to other spheres of service, there has been for the time being a shifting of interest from that industry which has always been woman's peculiar specialty; namely, making the home. No intelligent student of contemporary affairs believes that it will be possible, even if it were desirable, to turn the wheels back and make women content with the narrow and limited life which they once lived. But it must be possible, and for the future welfare of the church it is essential, to use the wider training and insight which women are gaining through their entrance into the world of affairs to make their work as home makers more efficient and successful, and so to fit them to become in the new age what

¹ The Church in America p. 29.

² Women at the World's Crossroads p. 76

they have been so conspicuously in the past, the dominant influence in forming the character and determining the destiny of the children who are to be the makers of the American church of the future."¹

So we see that in industry, in civic affairs, in education, and in religion woman's position is changing and we believe that there is a better day ahead.

Victor Gollancz says, "Many of the evils of modern society are traceable to the subjection of women. Unless women are free there cannot be freedom for society as a whole."²

All we need is patience and a sympathetic understanding to see things work out for a better home and a better society.

As we found many problems to be solved in achieving the ideal home, concerning the changing status of woman, so will we

THE GENERAL ATTITUDE
TOWARD MARRIAGE

find them concerning the general attitude toward marriage.

We will consider first the conceptions of marriage as pictured and emphasized to us in the novel, in the movies and on the stage.

The modern cheap novel, has done much harm. The young girl and the young boy likes to read love stories and the popular novel is the one most apt to fall into their eager hands. This type of novel does not give the most wholesome and the real conception of marriage. It pictures the romantic side in glowing terms, but fails to call into play the strength of character that is necessary to married life, or that is produced by married life. This sort of thing has led young people to form very superficial conceptions of love and of married life. If they chance to marry before they have outlived this stage, their life is likely to be a

¹ The Making of Women--Maude Royden and Others p. 15.

they have been an exceptionally in the past, the dominant influence in forming the character and determining the destiny of the nation who are to be the leaders of the American church of the future.

So we see that in literature, in civic affairs, in education, and in religion woman's position is strategic and we believe that there is a better day ahead.

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All we need is patience and a sympathetic understanding to see things not only for a better time and a better society, but we found very few people to be satisfied in embracing the ideal now, considering the changing status of women, so will we

find their cooperation the general attitude toward marriage.

We will consider first the conception of marriage as pictured and emphasized to us in the novel, drama, movies and on the stage.

The popular cheap novel, has done much harm. The young girl and the young boy like to read love stories and the popular novel in the one hour age is full of their eager hands. This

type of novel does not give the real wholesome and the real conception of marriage. It pictures the romantic side in glowing terms, but fails to call into play the strength of character that is necessary to married life, or that is produced by married life.

This sort of thing has led young people to form very superficial conceptions of love and of married life. If they chance to marry before they have attained this stage, their life is likely to be a

very unhappy one, for they will soon learn that they have quite the same realities with which to deal that they had before marriage, and they will find themselves totally unprepared. If they do not marry in the midst of these attitudes, they have a long process of mental evolution to go through. The latter was my own experience and I know the discomfiture caused by my growing pains, until finally I saw the light. It took me years to outlive the ideas gathered in a few hours' reading.

O! that we may present the real beauties of marriage to our young people, that they may not have to labor and ultimately lose the sweetest relationships of life.

The "movies" and the stage make their contribution to wrong conceptions of marriage and the marriage relation. These, more than the novel, I believe, emphasize the sensuous, the vulgar, and unfaithfulness. The public is looking for excitement and the persons who are selling amusements, give them great doses in the above form. This sort of thing is pictured so often that the unthinking public rather unconsciously accepts it as the truth of life.

To show the proportionate part that unbecoming subject related to married life is being given we quote a report given by Dr. Walter S. Athearn in his course "Principles of Religious Education" during the second semester of the school term of 1921-1922, at Boston University School of Theology. This report concerns the theme of four hundred four movie reels:

223 Tense nerve-racking scenes.

192 Undue personal familiarity between sexes.

172 Immodest dress.

140 Social and individual drinking.

very unhappy one, for they will soon learn that they have failed.
the true position with which to deal that they had before them,
and they will find the answer totally unexpected. If they do not
return to the point of their attention, they have a long process
of mental evolution to go through. The latter was my own experience
and I know the difficulties caused by my previous failure, until this
time I see the light. It took me years to realize the lesson
taught in a few hours' teaching.

Of that we may present the real meaning of realization
to our young people, that they may not have to labor and mislead
how the necessary relationship of life.
The "wisdom" and the sense were their contribution to
every conception of marriage and the marriage relation. These
were the words, I believe, expressed as a warning, the value
and utility of them. The failure to realize the excitement and the
persons who are willing to undertake, give their great lives to the
cause. This sort of thing is repeated so often that the un-
thinking and the rather unscrupulous accept it as the truth of
life.

As now the proportion of the fact that unscrupulous and low
refused to realize life is being given as quite a different thing
Dr. Miller, I believe in his course "The ethics of religious conduct"
first, during the second semester of the school term of 1901-1902,
at Boston University School of Theology. The report was made
the name of your husband your wife's name.
The name notwithstanding names.
The name personal relationship between names.
The name of the group.
The name of the individual member.

117 Interior of gambling dens, suggestive bedroom scenes, houses of ill-fame.

124 Married intrigue and unfaithfulness of married life.

113 Realistic struggles of girl or woman to defend her honor.

97 Indecent dancing scenes.

82 Girls or women smoking.

38 Taught lesson of divorce as a remedy for all inconveniences of marriage or as the step to a second marriage.

35 Did not contain above.

These figures are self explanatory. Wrong ideals are being placed before the people and we are reaping the results.

It may perhaps seem almost humorous to mention jokes as they affect the conception of marriage, especially after we have shown the great influence of the "movies" and the stage in forming our conceptions. But the joke is very suggestive and its influence very subtle. The person who is too poor to go to the "movies" has two cents to buy the funny section of the daily newspaper. Too, the newspaper travels to the remotest section -- far away from any movie house. The funny section falls into the hands of the tiny tots, and thus starts very early to form their conceptions. These funny pictures are largely given to making a joke of married life. Too, we find the cheap stories in the newspapers which make a joke of marriage. "A count of a miscellaneous lot of comic papers showed that marriage furnished seventy-one percent of the jokes. Popular fiction no longer ends with its characters married in forevermore happiness, but deals with marital unhappiness and the pleasure of irregular relationships. Ministers with their cheap sermonettes on love, courtship, and marriage are not guiltless. Too, marriage is the most popular jest of the drama."¹

¹ John W. Langdale -- Citizenship and Moral Reform p. 61.

All of these things have their deteriorating effects, and collect their awful toll in heartaches.

It is time that we were waking up to the situation and realizing the real seat of so many of our ills. "We need to understand that the next generation will be what the ideals of this generation is",¹ says Professor Evans, of Harvard University. We need to become sane and sensible in teaching our own children in our own homes. We need to be more concerned about the type of thing that is printed for the general consumption of the public. We need to wake up to what is really going on in the movies and the play, and see how we can make matters better.

We need somehow to establish in the minds of the young the proper conception of marriage -- what marriage really is. We would somehow want them to look upon marriage as Felix Adler does in his book "Marriage and Divorce", where he says, "Marriage seems to me to be the epitome of all other fine relations. There is a certain element of brotherliness in it as between the married pair; there is a certain fatherly attitude, there is a certain motherly brooding on the part of the wife over her husband; there is friendship, and an element of comradeship; and there is always something infinitely more. What is that something infinitely more? It is something present in no other human relation. It is just the feeling that, as between husband and wife, there shall be a total blending of mind with mind and heart with heart; that they shall touch not merely at one point, as friends or companions do, but that they shall touch at all points, that they cannot endure separation. They are moved to have all things in common, to live under the same roof, to break bread together day by day, to pass through the vicissitudes

¹ Sermon delivered at Central Church, Boston.

... of these things have their determining effect,
and collect their own life in themselves.
It is true that we have raised up to the nation and
realized the great need of no part of our life. "We need to know
about the next generation will be the basis of this
generation." I say, therefore, that, of future generations, we
need to know more and ourselves in teaching our own children is
our own future. We need to be more concerned about the future
being that is needed for the general growth of the people.
We need to take up the whole life of the people and the
life, and not just one or two narrow parts.
We need to know to understand the whole of the people
the proper conception of marriage -- that marriage really is, as
would be shown what there is to look upon marriage as being better than
in this book "Marriage and Divorce", where he says, "Marriage is a
to be in the highest of all other human relations. It is a
constant element of brotherhood as it is between the married pair;
there is a certain family relation, there is a certain relation
to all the rest of the world over but none; there is a certain
life, and an element of brotherhood; and there is a certain
relation to the world, that is what we call the family, and it is
something greater than any other human relation. It is the first
relation, as I have pointed out, and it is the first relation
of all with which we have to deal; and it is the first
and the most important, as I think of it, and the most
difficult of all to get, and that is what we call the family.
We need to have all these in order, to live under the same roof,
to have them, to have them day by day, to have them the whole
of the family of the Church, to have them.

of life together, to suffer with each other, to rejoice together, to learn life's lessons together; to wish to confer perpetual benefit each on the other. They are not romantic enthusiasts, neither are they without the poetic rapture in each other's relation. The real lover is he who sees a certain excellence, a certain charm--without the attraction of that, there would be no approach -- but beyond that, sees the possibility of greater excellence and perfection which is not yet, but which shall be developed through mutual help."¹

It is because the marriage relation is of such vital importance that we here consider it at length. Let us see just how important it is. As we have previously noted, the home is the basic factor in society. As the home is the basis of society, so marriage is the basis of the home. There never has been or never will be any proper home or home life without marriage.

"The sort of marriage", says John B. Robins, "Which prevails among a people gives caste and character to all the institutions, civil and ecclesiastical, of such people. It is not merely two people living together for the mutual gratification and satisfaction of each other. It cannot be limited to such ends, for the very manner of these two in their relations to each other gives a coloring to the civilization of the age and the people of their time. A careful study of any and every country will give even a superficial observer a statement of facts which will force him to the conclusion that the character of the marriage relations sustained by a husband to his wife gives one the character of that country itself, and its civilization."²

¹ Felix Adler--Marriage and Divorce p. 22.

² Rev. John B. Robins--The Family a Necessity of Civilization p. 10.

There are many problems to be solved in the marriage relation. The coming together of two persons into such an intimate relation, to function harmoniously, is not simple to say the least. To see people regard the relationship so lightly and enter it so haphazardly is almost inconceivable to the thoughtful mind.

Too, to quote Mr. Robins again, "The relation a husband sustains to his wife has undergone more changes through late developments than any other relation among men. Until a few years ago, the husband held almost an absolute control of a wife's person and property. From such a condition to the full freedom and individual selfhood of the wife is a long stride, but it has been made by most civilized nations."¹

There are problems which affect the marriage from without and from within. The problems which we shall here consider which affect the marriage relation from without are marriage and divorce laws, and eugenics; and in general the religion, the education, the age, and the social standing of the persons contemplating marriage.

The inherent problems in the marriage relation which we will consider are the personal problem, the economic problem, the whole character of sexual relations, and the rights of children -- including their right to be well born, cared for and trained.

We shall first consider marriage and divorce laws. It may seem strange that we should discuss divorce in this connection, but the "divorce problem is primarily a marriage problem as most divorces are of marriages that should never have taken place", says Mr. Langdale.²

¹ Rev. John B. Robins--The Family a Necessity of Civilization p. 9.

² Citizenship and Moral Reform p. 61.

There is such a wide diversity in marriage laws that to go into the subject in detail would require volumes. Too, the writer of this thesis is not familiar enough with marriage laws in particular to discuss them. However, some things are evident to even a superficial observer.

In our own country we find that many different states present many different laws, and that from time to time they vary within the same state. If the candidates do not find laws to their liking in one state they proceed to another. This surely has no good effect. In some places as in Massachusetts, one is required to announce their intention of marriage several days previous to the date of the wedding. This, we believe to be a very good ruling. However, this is not the law in many states. Were this law country wide, it would do away with many runaway marriages, and marriages of a similar type.

Here, I will insert a few notes taken from a book written in England, "Divorce -- Today and Tomorrow", by C. Gasquoine Hartley which are as follows:

"No hasty or secret marriages can take place in France and Belgium. (All regulations are under the Civil Code and have been made with the view of preserving the family.) There the preservation of marriage is considered as a practical proposition, and thought is given to stop, as far as it is possible, harm before it is done and not afterwards. Both the engagement and the marriage are affairs of the utmost importance in the families of the young couples. The crime of bigamy is very rare; and there is no such thing known as cases for breach of promise of marriage.

"The great facilities given for hurried marriages in England, and in the absence of all official inquiry from young couples,

It is not a simple matter to determine the exact date of the discovery of the first fossil man. The evidence is not clear, but it is generally believed that the first fossil man was discovered in 1868, when Dr. Boucher de Perthes discovered the first fossil man in the Somme valley, France. Since that time, many other fossil men have been discovered in various parts of the world, and the evidence has become more and more conclusive that the first fossil man was discovered in 1868.

The discovery of the first fossil man was a great event in the history of science, and it has led to many important discoveries in the field of paleo-anthropology. It has shown that man has existed on the earth for a very long time, and it has helped to establish the fact that man is a part of the natural world.

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is largely responsible for the greater number of cases which come to the disaster of the divorce courts. It leads to many unsuitable marriages.

"Our present careless laws are certainly acting to bring marriage to discredit. We hurry young people within its bonds, freeing them from all obligations to their families and to society, and then later when disaster overtakes them, with callous irony we say, 'You have made your bed and must lie upon it!'

"If we desire really to preserve marriage, let us treat marriage with seriousness. We are bound to realize that if we are to succeed in freeing our society from the evils which all of us are deploring, our attention must shift from attempts to hinder the granting of divorce, to removing the causes that lead certainly to the claiming of divorce. In other words, we have to formulate more practical and helpful marriage laws."¹

In this connection we should mention the health certificate. Since we are well aware of the danger of disease in marriage, due to the terrible percentage of persons who are infected with venereal diseases, our false modesty should no longer remain a reason for neglecting this very simple thing -- the requirement of a health certificate of the applicants for a marriage license.

There are, of course, many other justifications other than venereal diseases for the health certificate, but this is one of the most important.

We should by all means have a universal law requiring a health certificate. Much misery and crime; and need for feeble minded homes and similar institutions, and reformatories would be eliminated by this simple measure.

¹ C. Gasquoine Hartley -- Divorce--Today and Tomorrow p.

is largely responsible for the greater number of cases of
to the character of the divorce courts. It tends to bring out
suitable witnesses.

"Our present case-law is certainly not in the
relation to divorce. A large number of people who are
living in the most all-outgoing of their families are in a
and then later when disaster overtakes them, with all the
say, 'I have made you and that is upon me!'

"If we desire really to preserve marriage, let us
marriage with carelessness. We are not to realize that if we are
to succeed in saving our society from the evils which all of us
are suffering, our attention must shift from marriage to divorce
and the relation of divorce. In removing the causes which lead
the relation of divorce. In other words, we have to translate more
practical and helpful marriage law."

In this connection we should mention the health certificate
case. There we are told that of the danger of divorce in marriage,
one of the terrible dangers of divorce was the health certificate
version of the case, our laws should be largely based on
reason for neglecting this very simple thing -- the requirement
of a health certificate of the applicant for a marriage license.
There are, of course, many other justifications other
than the health certificate for the health certificate, but this is one
of the most important.

We should by all means have a universal law requiring
a health certificate. Such a law is not only good for the
whole nation and individual families, and reformers would be
eliminated by this simple measure.

In the matter of divorce laws we have opinions representative of the laws of South Carolina which permits no divorce, to the opinion of the opposite extreme, which holds that marriage should be dissolved by the mere consent of the man and woman involved.

Many of us have been taught that divorce was absolutely wrong. Somehow we accepted the axiom and asked no questions. We thought that we could never be persuaded that it was at all justifiable under any circumstances, but when we investigate the thing and look below the surface we come to a different conclusion.

In the first place "the marriage law is said to be divine, yet it varies from country to country, and also at different periods in the same country," says C. H. Hartley, It seems then that "Divine" has been attached to the wrong thing when it is attached to "marriage laws".

The thesis maintained by C. G. Hartley, in "Divorce" is that we have to give up the ecclesiastical doctrine of the unchangeable, indissoluble nature of marriage. This doctrine has been upheld in theory, but never carried out in practice. Wherever there is marriage making there is marriage breaking; and wherever divorce is difficult, there woman's lot is hard.

"Indissoluble marriage finds in practice, and the country which enforces it commits self-injury, by setting up a standard of conduct that is not maintained, and further one that not only encourages illicit love and illegitimate births, but acts in deterring the more thoughtful from marriage and leaves the protected institution to the more reckless, who do not consider the consequences."¹

The illustration is given of Spain where no divorce is permitted. The situation is terrible. Many young men do not marry because of the fear of being married to some one whom later they would find it impossible to love. So they take a mistress for awhile and finally decide not to marry at all.

In South Carolina where divorce is not permitted it was necessary to pass a law to prevent a man leaving more than one quarter of his possessions to any mistress or illegitimate child.

In countries such as Holland where divorce is not a matter of publicity and disgrace, conditions are much more wholesome and the country in general is freer from crime.

We do not believe that people enter marriage with any other idea than that it is to be for life, but conditions arise which seem to make divorce the preferred course of procedure.

Too, the author of the above book on "Divorce" suggests that it is not so easy as is sometimes thought, to break a marriage that has lasted for any time; and it takes immense courage to sever a marriage if you have time to think about it and are acting without a spur of anger.

C; G. Hartley's idea of what a divorce law should be are somewhat as follows:¹

1. Divorce laws should be more flexible.
2. There should be freer form of divorce for the sterile marriage than could be right for the marriage with children.
3. Would not connect divorce with guilt, but would make it a question of quiet and careful consideration and mutual thought and decision.
4. Would regard divorce as a registration of a disaster that has taken place. It records the bankruptcy of the marriage partnership.
5. Would carefully provide every practical safeguard to prevent any hasty breaking of marriage.

1 C. G. Hartley -- Divorce--Today and Tomorrow p.

The Committee is of the opinion that the
present law is defective. It is not
desirable to have a law which is
not in accordance with the
principles of justice and equity.

The Committee has considered the
various proposals which have been
submitted to it. It has found that
the present law is not in
accordance with the principles of
justice and equity. It is not
desirable to have a law which is
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5. The Committee has considered the various proposals which have been submitted to it. It has found that the present law is not in accordance with the principles of justice and equity. It is not desirable to have a law which is not in accordance with the principles of justice and equity.

6. Should be period of waiting after application for divorce, which should be signed by both the partners of the marriage.
7. Would have commandments of marriage formulated and read to every couple at their betrothal and before the wedding ceremony takes place.
8. Where there are children, in every case the welfare of the child or children of the marriage should be taken as the standard to which the desire of the parents must be subordinate. Would have these questions asked:
 - a. Why is divorce desired?
 - b. Who will look after and provide for the future maintenance, education and settlement in life of the child or children?
 - c. What amount does each parent propose to invest as a fund for the child, or what allowance will be made and for how many years?
 - d. What guarantees can be given that these provisions for the child or children will be observed?
 - e. In what way is the child or children suffering from the existing marriage?
9. Would not allow parents to visit children.

This, it seems to me, is a very sane and sensible attitude toward the matter of divorce laws.

The next problem that has to do with the marriage relation is eugenics. Again, it would take volumes to do this subject justice, whereas here a few paragraphs must suffice.

"The family on its physical side has eugenic implications", says John M. Gillette." It bears the responsibility of affecting the inherent physical character of the stock. Persons who marry because of their selective power relative to mates, determine whether the race shall become physically strong or weak, and since health and strength, i.e., bodily validity are the foundation of individual and social mind, of social energy, and of general welfare, it is of paramount importance that this function be exercised. Societies interest is so fundamental that it should not do

less than adopt all effective means for securing sound parents and preventing perilous marriages."¹

It is out of the science of eugenics that the demand for the health certificate before marriage, has come. People are now really coming to understand the laws of heredity, and are recognizing that therein lies the remedy for much of the distress, suffering and crime in the world.

Many characteristics are transmitted directly from parent to offspring, so a physical examination would aid materially in preventing many undesirable results.

In days gone by we thought that the hand of God closed tiny eyes forever from the light and that children had ugly dispositions just because they were ugly. Now we understand that man by disobeying the laws of nature and the laws of God have interfered with the life giving process, and have reaped the awful results. I cannot believe that God, my Father, would will that I should be given a whole, clean body, and that He should will that some of his other children should be brought into the world in shame with a poor miserable body to suffer a lifetime. No, we have deceived ourselves. We have lightly considered and played with this God given power to create life, until we find our world in a regular turmoil. Let us put the blame where it belongs, not on God but on ourselves. God has given us physical power. We have made sharp steel points. By thrusting such a point into your wife's eye, you can cause the world to be forever darkened for her. If you should do such a thing, consider yourself no more of a criminal than if you knowingly make eyes blind which have not yet seen the light. Let us remind ourselves "Know ye not that ye are the temple of God,

¹ The Family and Society pp. 6-7.

and that the spirit of God dwelleth in you? If any man shall defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."¹

Now let us glance at the problems of proper mating aside from the physical.

John B. Robins gives us six classes which he thinks should not marry at all, which are:²

1. Those who are matched by other.
2. Those who seek to better their fortunes by marriage.
3. Those who marry for social class.
4. Those who have not self-control or a virtuous mind.
5. Those who are socially crazed.
6. Those who are physically unfit.

We shall grant that he is right in the position which he takes, and for this discussion we shall consider all of these eliminated. As our last statement would suggest then there still remains a big problem to be solved. There are tempers and temperaments that enter into marriage, we are told by those who have had experience, that are worse than some of the things that we call the grosser sins.

In making any suggestions concerning proper mating of a man with a woman, we would not presume to make rules because we understand that the love of one man for one woman does not work on the plan of geometrical equations, be we do notice that some things usually do happen when you have given certain other quantities.

We would suggest the matter of religion. A man and woman

¹ I Corinthians 3:16.

² The Family -- A Necessity of Civilization pp. 22-31.

and that the spirit of God dwelleth in you. If you have it, it
will be the spirit of God, the spirit of God, the spirit of
God is holy, which dwelleth in you.

Now let us discuss at the present time, reading aside
from the physical.

John A. Holmes gives us an account of the physical
should not carry it all, which was:

1. Those who are watched by color.
2. Those who seek to better their condition by marriage.
3. Those who work for mental peace.
4. Those who have not self-control in a virtuous life.
5. Those who are morally weak.
6. Those who are physically weak.

We shall grant that he is right in the position which he
takes, and for this discussion we shall consider all of these
classified. We are not at all surprised when anyone reads these still
regains a big picture in his mind. There are legends and legends
which have been told into marriage, we are told by those who have had
experience, that are worse than any of the things that we call the
greater evil.

In making any suggestion for bettering people, we are
not with a woman, we would not intend to give them a chance to
understand that the love of one man for one woman does not work
on the line of conventional convention, but we do notice that the
things usually do happen when you have given certain other things
we would suggest the matter of religion. A man and woman

may love each other a great deal, but ultimately in so very many cases, religion will transcend -- perhaps it does not transcend real love but it seems to transcend whatever there was there. Many times all seems to go quite smoothly so long as there is no one but husband and wife, but when the children come then it is different. What each thought he was willing to concede to the other takes on a different form when there is another life -- another possibility -- to be guided in some religious channel. Each remembers his old love -- his own religion -- and then there is difficulty. It is not good for the parents. It is not good for the child. For the reason that the home is often disrupted because of people of different religions marrying, it seems that, to say the least, very, very serious thought should be given before any such step is taken.

In this connection we would call attention to the fact that religious persons often marry irreligious persons. There may be find homes which come out of such unions, but the writer has never seen one. It seems to me that there never could be a happy home under such circumstances for it is utterly impossible to have harmony of spirit and of ideals where one is Christian and the other not. We have heard girls, especially, say that they would marry a man and reform him or convert him. Well, in the first place that is not the function of the home. If you enter the home with that sort of spirit there will be no home but merely a "protracted meeting". In the second place, if one wants to do missionary work, I would suggest doing it on a much larger scale under more favorable circumstances.

Let us think twice before we marry one of another religion or of no religion.

The matter of education is very important. We would not

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say in the matter of marriage that education was as important a factor as religion, because one is more loyal to his religion than to his education. However, it has its place, and it bears its wheat or its tares slowly. It is when the more serious aspects of life present themselves that these influences come into play. Suppose the husband is an educated man in educational work. His wife has little education. Her charm lasts for awhile. As the days pass and life takes on more serious aspects he wants counsel and sympathetic understanding that the wife who would love to give it, cannot give. She feels her helplessness and he feels the lack of her support. It may not be serious but there simply cannot be the comradeship that there can be if they are equally educated. We spend most of the hours of life at our work rather than at the tea or the ball, so it is in those hours that we most need companionship. The same thing happens if the wife is an educated person and the husband uneducated. He is usually a continual drag to her. She wants to go where she can hear good music and good lectures. He would rather sit at home smoking his pipe and playing checkers with a neighbor. These are all very homely suggestions but they are all a part of life, my dears.

The matter of age should not be overlooked. Suppose one is twenty and the other thirty. That isn't so bad, but when those two people get to be thirty and forty there is considerable difference. As a general thing we should think that the husband should be older than the wife, for, first, women mature at an earlier age than men and, second, the husband is naturally the head of the household and the wife simply prefers that he be older.

We would consider social standing the least important

of all considerations, yet we feel that it enters in. As a general thing, we believe that for the mutual happiness of both husband and wife it is best that they marry in their own social class. We do not offer this suggestion because of pressure which is brought to bear from without but simply because they will usually be happier.

In concluding the discussion of proper mating, let us quote from Victor Gollancz when he says: "It is impossible that a perfect union should be the rule and not the exception until the partners to it are equally developed, until both have an equal range of choice, and until both enter into it as the natural culmination of their separate lives and the starting point for a yet fuller life."¹

Then there is the matter of personal adjustments between the married pair. The fact that the marriage ceremony is read does not cause the minds of two people to blend as granulated sugar with creamery butter. We should recognize that in the marriage relation there are two minds and two personalities which have been formed by years of cultivation, and that these two personalities do not change as if by magic at the time of the marriage ceremony. Each personality has its rights and is to be respected. We would not have them exactly alike if we could. Rather we would have the one balance and counteract the other; the one inspire and stimulate the other.

The economic problem in marriage has always been a big problem, and it is seemingly increasing in complexity.

J. W. Langdale says, "The new sense of self respect has an evil tendency. Young men seeing the costlier standards of home luxuries, are reluctant to ask girls to share their struggles.

¹ The Making of Women -- By A. Maude Royden and Others p. 23.

They can live singly more comfortably than heretofore. Consequently, marriage is postponed until affection and desire for home making may be displaced by desire for material success. On the other hand, in their discovery of their earning capacity, young women on their part will not abdicate their financial independence except for a very attractive affection. So marriage is delayed."¹

Too, since women are earning practically as much as men, it means that if they marry and make a home they must be willing to live on just about half as much as they did before. This will usually mean that economy, perhaps exceeding economy, must be practiced. If both do not consider that their home is worth the sacrifice, there is apt to be chafing because of necessary economy.

The economic problem has to do with the question of children. More and more people are feeling that they have no moral right to bring lives into the world unless they are to have at least the necessities. Just because a person desires children is not sufficient reason that he should have them. He owes something, yes much, to the child whom he is responsible for.

With regard to the economic problem, we would say that everyone will have to settle the matter for himself. Somehow we must live within our income. We must, in order to do so, either cut down our expenses or raise our income.

The matter of the sexual life and sexual relations of the married is a most important factor in married life. Such a hush has been put upon the whole subject that anyone would suppose that the sexual life was a mere incident, and also that it was an incident that was wholly indecent.

The real cause for many divorces could be traced

¹ Citizenship and Moral Reform p. 55.

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to the matter of sexual relations. To be sure it is not given as the cause, but underneath all the sham that is the real reason.

What is it that has caused such a state of affairs? It has been our lack of training and our training such as we have had. An awful stillness and an astonished look have been the natural result, if we have by mistake uttered a word about sex. Children, therefore, seeing their elders take such an attitude decide that it must be something awful, something horrid.

When we had received instruction upon the subject we were told that the desire of sex was something base and mean. It was a matter never to be thought of and if a thought ever did present itself, it was to be repressed.

Maude Royden says "Such detestable ideas have had their disastrous consequences".¹ She continues to say that women could sexually should question themselves as to whether they should marry at all. The consequences of such a marriage are usually tragic. The woman loathes the idea of sexual relations and submits only as a matter of duty to her husband. What terrible ideas of one of the highest, finest, and most sacred relationships of life.

Maude Royden has given us a fine treatise in "Sex and Common Sense", as follows:

"Sex is a great and a mighty power, but it is something more than the mere satisfaction of a physical need. It is part of the great rhythm of life, running through all the higher creation; it is the instinct to create, going forth in the power of love, proving to us day by day that only love can create, bringing us nearer to the Divine power, who is Love, and who created the heaven

¹ The Making of Women -- A. Maude Royden and Others p. 39.

and the earth. In spite of our horrible thought about sex, our hideous sins against it, I do not think that in anything God has made man more in his image or likeness than when he gave him the power through love to create life. That is a power that makes us akin to God Himself, and the instinct of sex not a grimy secret between two rather shamed human beings, but a great impulse of life and love -- yes, even at the height of it, an instinct to sacrifice in order that life may come into the world; it is a great bond of union between two human beings; it is the secret of existence; the secret of the meaning of life; that which is to the nature of man like the sense of music to the musician, of beauty to the artist, of insight to the poet."¹

Let us look at this beautiful part of life in some such manner as has been so beautifully suggested by Miss Royden, and dispel from our minds those poisoning, ugly presentations that have been handed down from the past.

The matter of sex suggests the yet forbidden subject, so far as anything specific is concerned -- birth control.

Some few countries think so much of life that they no longer legislate against the dissemination of knowledge of methods of birth control. Statistics show that it is not having the harmful effects that some of our pious brothers and sisters would have us believe. Their hillsides are not dotted with tiny white grave-stones as are ours and many others.

Many people have the ridiculous notion that sex is a matter that will take care of itself. It is a matter to which is to be given, no thought, no care, no common sense. Just because

we have been given our digestive system to use, does not justify pouring a continuous stream of food into the mouth. Why do we need to give so much thought and care to such matters as these, and not any to that more important matter -- the creating of a life. How absurd! Will we ever come to use our common sense?

We must come to a saner attitude toward this whole matter. We have been taught that God gives each child to this world. That is very, very hard to believe when we see little children massed together in the crowded districts of the city where they are living almost like little animals. No, God has given man the power to create and he uses this power as he uses every other power which he is given -- right or wrong. Let us look upon this power as being very near unto God, and since it is so near unto God, give it our best thought, our best care, and our most earnest prayers that we may exercise this commission in such a way as will be most pleasing to Him.

The natural thing that follows the birth of children is their care and training. The complexity of life in the city especially has meant that children receive less time and attention from the parents all the time. When they do not receive training and instruction from their parents, they receive it on the street or elsewhere. We have lots of examples of street training and from the product produced we think we have quite enough.

We only suggest the training of children here. We will take it up in greater detail in the next chapter. We must have fathers and mothers who make home making and the rearing of children their vocation rather than their avocation.

There is a great problem to be solved concerning the manner of living. Much of the rural population is moving to the city and thus making the congested districts more congested.

THE MANNER OF LIVING

The country has much advantage over the city so far as the rearing of children are concerned. Our history teaches us that our great men have come from the rural districts. I believe there is one main reason for this. There the child lives a simple life in his home and with his playmates. He has not a thousand and one things to take his attention. He has time to think. He usually makes many of his own playthings.

Real homes are impossible in crowded apartments. They neither satisfy adults or children. "When, in 1919, the applications for divorce in Brooklyn were fifty percent more than in the preceding year, Supreme Court Justice Greenbaum declared that out of his experience, home life without families and living in small apartments was a chief cause."¹

To illustrate a child's own attitude toward the country and city as a home it seems to me that nothing could better express it than the illustration given by William Forbush of a little girl who moved from the country into the city of Chicago. When the first night came, she knelt down among the boxes in the closet that was to be her chamber and put up this petition to God, "O Lord, have mercy upon us. Thou hast taken us out of the bright and beautiful country to this dark and dirty city, where we can see thy dear face no more."²

¹ John W. Langdale -- Citizenship and Moral Reform p. 58.

² The Boy Problem p. 199.

In this chapter we have tried to suggest some of the outstanding problems to be solved in achieving the ideal home, namely, as concerned the changing status of woman, the general attitude toward marriage, the marriage relation, and the manner of living. We have found that the problems which relate themselves to these phases are many and diverse, and that they are not easy of solution. In the next chapter we will try to suggest some solutions.

Chapter VI.

The Solution of These Problems.

It would be fine if we could solve all of the problems of marriage and the home in a single treatise. Anyone, of course, understands that such a thing cannot be done. We can only suggest some things which we deem wise in the light of the knowledge and experience which we have.

We shall present our ideas of improvement and solution under the following heads, namely,--proper education, due consideration before marriage, re-evaluation of woman, a new conception of motherhood, a new conception of fatherhood, the comradeship of parents, the permanency of the home, wholesome recreation, the training of children in the home, and family worship.

The solution to most of our problems and misunderstanding is nearly always proper education, so it is one of the

important factors to be used in achieving
 PROPER EDUCATION
 the ideal home.

As has been suggested before, we find the first lack

In this chapter we have tried to suggest some of the outstanding problems to be solved in achieving the ideal home, namely, an improved and changing status of women, the general welfare of the family, the national situation, and the proper education of children. We have found that the problems which relate themselves to these phases are many and diverse, and that they are not easy of solution. In the next chapter we will try to suggest some solutions.

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The solution to most of our problems and mismanagement is really always proper education, so it is one of the most important factors to be used in achieving the ideal home.

As the most important factor, we find that first look

of education in the home. Our homes which are really concerned about the education of their children look carefully to their physical needs, see that they are well started in their elementary school work, and perhaps teach some religion; but they are taught little about the essentials of a home and nothing about their very interesting selves. In the schools no training is given the boy concerning home-making, and very little is given the girl. Writers who criticize our educational system along this line always, so far as I have been able to discover, deplore the education that the girl has been given and recommend that she be taught the domestic arts and the like but say nothing about the boy. Right here, I should like to state that I think we have gone just half way in our thinking. The boy as well as the girl should understand the essentials of a home. To be sure, I would not have the husband responsible for the dietetics of the home, but he must at least have a sympathetic and appreciative interest. One member of a home, either husband or wife, cannot make a happy home if the one has all of the making to do. It takes both in sympathetic and loving cooperation. It has been because the husband has usually left all of the home making to the wife that she has gotten tired of the making. The husband expects to come home and bring his business or his profession for his wife's consideration. Then why should not he as intelligently consider those affairs which are particularly hers, rather than to just come home and expect to be soothed and petted and rested for the next day's work. The home, to the woman who tries to be a real home maker, is her kingdom and she needs help and appreciation, and encouragement to carry it on.

of course, the first thing I should mention is that the book is very well written and is a very interesting read. The author does a great job of explaining the concepts in a way that is easy to understand. I have been able to follow the logic of the argument and I have been able to see how the author has built his case. The book is well organized and the chapters are well written. I have been able to find the information I need in a very easy way. The book is a very good read and I would recommend it to anyone who is interested in the subject. The author has done a great job of explaining the concepts and I have been able to follow the logic of the argument. The book is well organized and the chapters are well written. I have been able to find the information I need in a very easy way. The book is a very good read and I would recommend it to anyone who is interested in the subject.

Now -- granting these things -- we would have girls taught the arts that add so much to the happiness of a home, rather than so much geometry, language, etc., which we find very little use for in practical life. (Perhaps I should say, that I have found little use for since closing the books eleven years ago.) A girl needs to know how to cook, not only to please the appetites of the members of her home but that by giving them the proper foods she may do much to keep them in health. She should know how to sew. She should know how to make her home attractive. She should know the rudimentary principles at least of the care of the sick. These things will go far toward making a happy home. Of course we do not mean to depreciate higher education. We think a girl should have all that it is possible for her to get, but first things come first. The acquiring of the domestic arts will not hinder a girl from getting a higher education, and for the girl who cannot have the higher education, the domestic arts will give her a great deal more pleasure and will be just as valuable as the knowledge that the square of the hypotenuse of a right angled triangle is equal to the sum of the squares of the other two sides.

Then we need to know about ourselves -- boys as well as girls. We need to have well established in our minds a wholesome attitude toward sex. Dr. Eliot, of Harvard, has said "The policy of silence in matters pertaining to sex has failed disastrously." Dr. Lowry says, "Instruction in the matters pertaining to sex and sex hygiene is the greatest need of American civilization today."¹ In the same book he also says "'As the twig is bent, so the tree inclines'" This is as applicable to the human

¹ False Modesty p. 1.

twigs as to the plant. Upon the training a child receives during the early years of his life, upon the ideals engendered during that period, depends to a large extent, the entire course of his after life." This is very true of ideas gained childhood concerning the sexual life and its functions.

The home, we believe, is the best place for sex instruction to be given. We should not turn the child with his first questions away. He must somehow understand the beauty and the sacredness of it all. John M. Gillette, says, "The home is the most suitable educator in matters of sex. Intelligent and sympathetic parents are better able to explain the mysteries, function, and responsibilities of reproduction to their offspring than any outside persons. Much of the vice of the time is traceable to ignorance, false modesty, and neglect on the part of fathers and mothers. In many cases the influence and example of the parents is not only negative but conduces to creating vicious careers."¹

We mean for this section on "Proper Education" to refer more particularly to the education of the adults contemplating marriage. Their education, however, dates back to the time before they began to talk and their main stock of ideals was received in early childhood. For this reason we have discussed the training of children.

A very important consideration is the rightful evaluation of marriage. In the past we have treated it too much as a mere incident. The principal thought that it entailed has been the acquiring and preparing of a trossseau on the part of the bride, and of a house on the part of the groom, No wonder then that

¹ The Family and Society p. 13.

judge as to the point. Upon the finding a child is born during the early years of life; upon the finding ascertained during that period, depends to a large extent, the entire course of the life. This is very true of those raised without knowledge of the sexual life and its functions.

The more, we believe, in the best place for an instruction also to be given. We should not leave the child with his first impression away. We must not be understood the family and the surroundings of it all. John W. Gillette, says, "The home is the most suitable place for the education of sex. Intellectual and systematic parents are better able to explain the mysterious, function, and responsibilities of reproduction to their offspring than any other place. Both of the side of the child is inclined to be nervous, this is not to be feared on the part of parents and children. In many cases the children are examples of the parents. It is not only negative but positive in teaching children sex."

For this reason on "proper education" to give more particularly in the education of the child and the marriage. Their education, however, taken back to the time before they began to walk and their first notion of life is resolved in early childhood. For this reason we have discussed the subject of education.

A very important consideration is the physical education of marriage. In the past we have, treated it too much as a mere incident. The physical aspect of life is resolved in the scientific and preparing of a discussion on the part of the child, and of a house on the part of the room. We would then that

as we approach our wedding day, we are told that after the wedding-- the end of the world. If these are our most important considerations, no wonder that they soon fade away. Let us give the idea of marriage to the young in some such way as expressed in the words of Maude Royden when she says, "Marriage should be a union that looks forward to being permanent, faithful, and monogamous. It should be the expression of a union of spirit so perfect that the union of the bodies of those who love follows as a kind of natural necessity. It should be the sacrament of love, the outward and visible sign of an inward and spiritual grace."¹

Let us look upon marriage as the step to making a home, where by giving each to the other and for the other in unreserved love, we can realize our best selves.

If we would look upon marriage as just suggested, we cannot enter therein without thought. We will study ourselves to see whether we have prepared our minds and
DUE CONSIDERATION
BEFORE MARRIAGE our hearts for the new relation. We will not hastily give our consent to be married. We will become as well acquainted with the one we think we love, to see whether we really do or not. We will talk matters over to see if we have the same general ideals of life, and the same general ideas of how these ideals should be carried out. We will talk over the matter of sex and sexual relations and come to an understanding of what we consider the proper attitude toward that relationship. We will not be so modest that we can inquire with perfect frankness into the other's financial standing, and then hesitate at the greater values of life. After we have talked

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over all matters pertaining to the home which we contemplate, we will (in the absence of law) present each other with a health certificate, that there need be no fears of disease in the sexual relation. An absolute frankness between two lovers concerning their vital problems of life cannot go far wrong.

When we touch the subject of the re-evaluation of woman, we come to a delicate subject. Woman in the past has not only not been considered the equal of man, but she has been considered his natural enemy has been man. That has been true in many respects. By taking this wrong attitude toward woman, he has compelled her to assert herself and demand her rights, which thing is in opposition to her very nature. Those women who have championed the woman's cause have had to sacrifice themselves to self-assertion. During the last few years of history the fact has been pretty well established that woman is man's equal. And if superiority in details is considered, she as superior to him in characteristics of individuality as he is to her.

Because woman has fought for her equality and her fights, some mistaken persons have assumed that she wanted to lead, she wanted to run things. That is not true. That is not her natural tendency. She only wants to perform her part, whatever form that may take and do it well, and just because she has chosen to do some things that the ages have not expected her to do, they call her bold and brazen.

The real woman does not want to be like man. She does not even want to usurp his territory, (however she has had to do it in the process of evolution simply to prove that she could) but she does want and does demand that she be respected the same as

any other personality. Because she is a woman, she will not be expected to have the same characteristics as if she were a man, but it will not follow that for this reason she is inferior.

On the other hand, of course, there is the small mind among women, who when given a little power that they were not used to handling, become "bossy". We shall not worry about this, however, for we would not have to look far among the male variety to find the same characteristics. In our discussion we have been talking about ideas of real men and women.

Another idea comes down from the past. Many people, men especially, have the idea that women are dolls, which should be beautifully dressed and papered. Real women no more than real men desire this sort of thing. Whether in the home or outside, according to circumstances, women should work. Victor Gollancz says, "Labor is the expression of the creative element in man; the means of satisfying that instinct to do and to achieve, from which comes all the validity of the world. It means the liberation of energy; a method through which intellectual and physical forces combine to satisfy the hunger of the spirit."¹ Woman wants to work and she wants to be respected because she does work. So, let us do away with the idea that it is not dignified for woman to work, and that she does not want to work. Everyone should work.

Motherhood has not been held in the proper esteem. This, of course, has come largely from the fact that women in

A NEW CONCEPTION OF MOTHERHOOD	general have not been respected, and that their place in the general scheme of life has not been respected.
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A father sends his daughter off to college. About the time of her graduation the announcement of her engagement is made.

1 The Making of Women -- By A. Maude Royden and Others p. 19.

All of the neighbors at home discuss the matter, and offer their sympathy to the poor deluded parents of the girl. They had expected that she would really make something of herself, but instead she is just going to get married. With this sort of attitude from women who have homes, and are mothers, we are not surprised that motherhood has been looked upon as it has.

John W. Langdale says, "Often some mother who is rearing useful children and who has rendered woman's most valuable and courageous service to society, is heard to apologize that she has done nothing in life comparable to some woman of distinction in a profession." He continues to say "Society owes her an apology for anything that conceals the recognition that the home, based upon the love of one man for one woman, and their mutual care of children, is the finest and most fundamental institution of Christian civilization, and that by it all other activities are to be judged."¹

Home making is a big business and being a mother and rearing fine Christian children the biggest business in the world, and it is time that we were looking upon it in this manner. Of course, as soon as we begin to look upon motherhood in this light we will begin to give some thought and consideration to the subject. Most women become mothers accidentally, i.e., they with their husbands do not plan for the child. In many homes such as these, children are born who are absolutely not wanted. We are just now beginning to realize the awful effect that such a situation as this has upon the later life of the child. Such a child from his infancy rebels against everything with which he comes in contact, and people wonder why he is so ugly. He simply never was wanted.

¹ John W. Langdale -- Citizenship and Moral Reform p. 55.

Women have been told very sanctimoniously that it was their business to bear children, that they were to give no thought to the matter, that that was a matter in God's providence. As women have become more educated, they have begun to think for themselves along these lines. They better understand themselves, and they better understand the mysteries of life and something of how they operate, and women are beginning to think more and more of their duty to the unborn. They believe that a child should be wanted and should be planned for, that it should be conceived in love, and that it should be given a sound healthy body.

Should such words have been uttered to our grandmothers, they would have thought that they came from an unbalanced mind, but now we know that such things are not really dreams, but are very sane and sensible.

Margaret Sanger gives her idea of the difference between wanted and unwanted children when she says "The most far-reaching social development of modern times is the revolt of woman against sex servitude. The most important force in the remaking of the world is a free motherhood. Beside this force, the elaborate international programmes of modern statesmen are weak and superficial. Diplomats may formulate leagues of nations and nations may pledge their utmost strength to maintain them, statesmen may dream of reconstructing the world out of alliances, and spheres of influence, but woman, continuing to produce explosive populations, will convert these pledges into the proverbial scraps of paper; or she may be controlling birth, lift motherhood to the plane of a voluntary, intelligent function, and thus remade, it will exceed the dream of statesmen, reformers and revolutionists."¹

¹ The new motherhood p. 7.

Some of our friends get very much excited when we begin to talk about mothers and parents controlling birth. They immediately decide that there will be no children. Very true, those who absolutely do not want children will not have them. I see no reason to deplore this fact, for it means just this -- that the world is saved that much misery, and the unborn child has lost nothing for there is not much in such a home to gain. Over against this group, there is the much larger group of mother-hearts and father-hearts that really want children, and in order to have them are willing to give thought, time, attention, and sacrifice. In such homes children will find a suitable place in which to grow and develop into their best selves.

Let us look forward to the time when wives will be mothers because they want children to love and care for and train.

If we would judge from our reading concerning parents and children, we would conclude that a child had only one parent and that parent the mother. That has been too much the thought and too much the fact so far as the rearing of children is concerned.

A NEW CONCEPTION OF FATHERHOOD

The father does not plan for the child, hence he makes few plans afterwards. He is absent from the home the greater part of the child's waking hours so he sees little of him. Consequently, much of the responsibility is left to the mother. We understand that in the nature of things, this state of affairs must largely remain the same. However, the father should understand that he is just as responsible for the child as is the mother, and that he should do all that he can to assist in the training of the child.

Since the father does not bear such an intimate relation to the child as the mother does, "it is some time!", says

William Forbush, "before the true awfulness of parenthood dawns upon a father. He rejoices with exceeding great joy and ignorance when his first manchild is born. But he has no idea of what is expected of him. No one has ever told him that he was to become God to another soul, some day."¹

Children need the father's influence about them just as much as they need the mother's. They need the father's companionship and counsel just as much as they need the mother's.

Too many fathers pay too little attention to their children. We need fathers who take the responsibility of fatherhood just as seriously as mothers take the responsibility of motherhood. The children need both.

A home to be permanent must, first, be one that is not broken by divorce; and, second, one that has a dwelling place

PERMANENCY OF THE HOME where the members of the home live -- if possible for a considerable number of years at a time. Permanency in the dwelling place of a child tends to make for a stability of character. Too, a permanent home gives us something to anchor to. We are not so apt to get the drifting habit. We again recall the romantic touch, suggested by Edgar A. Guest, which permanency gives to a home, which we cannot possibly have if we moved about all the time.

We need more permanent homes.

Too often we find parents who make their home too much of a business. They do not spend enough time in enjoyment of

COMRADESHIP OF PARENTS each other. Too, they do not make it a rule to work things out together, i.e., really live their life together. We will let Edgar A. Guest tell

¹ The Boy Problem p. 193.

of the comradeship which we would wish for all parents:

The Old-Fashioned Parents

"The good old-fashioned mothers and the good old-fashioned dads,
With their good old-fashioned lassies and their good old-fashioned lads,

Still walk the lanes of loving in their simple, tender ways,
As they used to do back yonder in the good old-fashioned days.

"They dwell in every city and they live in every town,
Contentedly and happy and not hungry for renown;
On every street you'll find 'em in their simple garments clad,
The good old-fashioned mother and the good old-fashioned dad.

"There are some who sigh for riches, there are some who yearn
for fame,
And a few misguided people who no longer blush at shame;
But the world is full of mothers, and the world is full of dads,
Who are making sacrifices for their little girls and lads.

"They are growing old together, arm in arm they walk along,
And their hearts with love are beating and their voices sweet
with song;

They still share their disappointments and they share their
pleasures, too,

And whatever be their fortune, to each other they are true.

"They are watching at the bedside of a baby pale and white,
And they kneel and pray together for the care of God at night;
They are romping with their children in the fields of clover
sweet,

And devotedly they guard them from the perils of the street.

of the correspondence which we would wish to be published:

The Old-Fashioned Letter

"The good old-fashioned letter is the most comfortable name,

with which good old-fashioned letters can be called old-

fashioned letters.

With all the power of loving in their hearts, women write,

as they need to be quick to show the good old-fashioned letter.

"They write to every day and they live in every hour.

Contentedly and happily and not without the reason;

to every street and all the way to their little corner of the

the good old-fashioned letter and the good old-fashioned letter.

"There are some people for whom, there are some who write
for love.

and a few scattered people who no longer think of letters;

the world is full of letters, and the world is full of letters.

the world is full of letters for their little girls and boys.

"They are the old letters, and in their own way they are

and their letters with love and beauty and their voices speak
the word.

There are all kinds of letters, old-fashioned and new, and their
letters, too.

And wherever the world is turned, to each other they are true.

"They are the letters of the heart, and they are the letters of the heart.

And they are the letters of the heart, and they are the letters of the heart.

There are letters with their own life in them, and their own life in them.

And wherever they are found, they are the letters of the heart.

"They are here in countless numbers, just as they have always been,

And their glory is untainted by the selfish and the mean,
And I'd hate to still be living, it would dismal be and sad,
If we'd no old-fashioned mother and we'd no old-fashioned dad."¹

Wholesome recreation in the home would solve many home problems and also many problems outside of the home, because of wholesome influences received.

WHOLESOME RECREATION

In a previous chapter of this thesis, we have suggested the wholesome influence of books, magazines, music, singing, games, guests, story-telling, play, and special social functions under home influence.

We would here recommend that these should become a part of every home. We are sure that if they do become a part of every home the children will love their home more than anything else, and that they shall be much less attracted by superficial forms of entertainment outside of the home.

Children have not been trained in the home as they should be. They have been merely allowed to grow up. The main reason for this lack of training, I suppose

THE TRAINING OF
CHILDREN IN THE HOME

has been because the parents have not thought it important. They send them to school to be taught the three R's, and they send them to Sunday School to receive religious instruction. This is not enough. Parents of children must take the matter seriously. Luther a Weigle says, "The training of children is no mere side issue, it is the main business of those of us who are parents".² The child should be

¹ Edgar A. Guest -- The Path to Home p. 160.

² The Training of Children in the Christian Family p. 14.

taught the essentials concerning health. He should be taught essentials concerning himself. He should be guided into forming proper health habits. The child's home should naturally develop in him a love for books, for good literature, and for music. Children have a natural tendency to play, but in this they need to be guided. They should be taught games. Too, parents should teach their children to worship.

It is in these years that the child is with the parents primarily, almost wholly, that are the most impressionable years. We must not waste these precious years but must fill them with the ideals and impressions that make life so much more worth living.

A last and most important factor which we shall suggest as a means to the solution of a great many of our home problems

is "Family Worship". The things which we
 FAMILY WORSHIP
 do outside of our homes are unnatural.

They are not really a part of us. If we believe in worshipping God as we say we do when we go to prayermeeting, then the place to do it is in our homes, first, then it will be only our natural expression when we meet with other people to worship.

We would emphasize a quotation given previously in this thesis, from Weigle and Tweedy, when they estimate family worship as follows: "Family worship is the beginning of social religion. It is essential to the maintenance and propagation of religion. Keep it in the home, and the future of organized Christianity is safe."

¹ Training the Devotional Life p. 73.

chapter VII.

A Christianized Society -- the Result of Ideal Homes.

Society, as we have noted is composed of four main factors, namely, the state, the school, the church, and the home. Of these, authorities in general agree that the home is the prime factor. We have quoted from several authors in the beginning of this thesis to that effect. We add the opinions of three others. Lucius Moody Bristol, in "Social Adaptation", says, "In education for social efficiency we must recognize the family as the educational as well as the sociological unit."¹ Frances Peabody says, "The problem of the family is the crux of modern civilization. The family is not only the unit of civilization, it is also the test of civilization. The stability and persistence of any nation or race is in proportion to the integrity and coherence of its family group."² And Charles A. Ellwood, in "Reconstruction of Religion", says, "The family life has always been social life at its maximum. In it human association has been, and always will be, at its maximum intensity. In it are generated both the forces which make for good and those which make for evil in our social life. Controlling as it does both the birth and rearing of children, it necessarily has the chief part in socializing the child and in giving him his social traditions, standards and ideals. In fact, the family not only reproduces the race, but it reproduces human society and human culture. Within it are continually renewed not only life itself, but the very ideals and values by which men live a human life. It is the perpetual fountain of youth for the idealism of the race. Idealistic social religion

1 Social Adaptation p. 330.

2 The Religious Education of an American Citizen p. 18.

especially gets from the family the ideals, the goals, which it sets before men to realize in their relations at large. That there is an upward urge in the family life when normal is evidenced, therefore, by the fact that it has furnished the main patterns for civilization and for religion. Thus the family has been truly the cradle of civilization."¹

On this point then we are agreed.

In this study we have seen how intimately the family or the home touches all phases of civilization and society. Its influences go into industry, into commerce, into politics, into government, and into economics. In like manner, we have noted how its influences are felt in every aspect of the school and church. It naturally follows then that society will be largely like the homes from which its members come. If the homes are ideal homes and embody the factors which we have previously described, which ideals are in conformity with the ideals of Jesus, it necessarily follows that we shall truly have a Christianized Society.

¹ The Reconstruction of Religion p. 192.

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Note: - The books which are starred have been read in entirety. The
others have been read in part.

Digest of Thesis

The Home as a Factor in Christianizing Society.

Many serious minded persons today are giving earnest thought to the matter of "Christianizing" society, i.e., permeating the whole of society with the ideals of Jesus.

Philanthropically-minded officers of the state have projected various schemes by which they thought they could Christianize society. The teachers and officers of the schools have done what they could to aid in Christianizing society. However, they have been handicapped in many ways.

The church has been the established institution to carry on and promote the ideals of Christianity in society. We have expected this task to be carried on wholly by the church. However, the church to us has been to us rather artificial, rather unnatural, a thing set apart from our natural selves and from our daily lives. But what is the church? It is simply a group of people from homes united for a common purpose and a common cause.

The home is the natural and fundamental institution of society. For that reason it should not be a matter of jest with us, but it should be a very serious matter with us. The home should command our highest respect and our most thoughtful attention. We should capitalize our homes and make them what they could be -- the strongest factor known for the Christianizing of society.

In this thesis we have singled out the home from the other contributing factors to society, namely the state, the school, and the church, and have shown how it contributes to the "Christianizing" of society.

We have noted how the influences of the home permeate into the industrial, the commercial, the political, the governmental, and the economic aspects of the state. In like manner, we noted how the influences of the home were carried into the intellectual, the moral, the physical, and the recreational aspects of the school. We find the same true in the relation of the home to the church. The home brings its influence to bear upon the spiritual; the educational, the recreational, and the social service aspects of the church.

These factors -- the state, the school, and the church are so definitely influenced by the home that they tend to be of much the same character as the home. To Christianize society, then, we must have as nearly as is possible -- the Ideal Home. If we would have an Ideal Home we must know of what it is composed. There must first be a husband and a wife; and if they would have their home complete they must have children.

To have an Ideal Home, the father, the mother, and the children must establish ideals of character and approach that ideal as nearly as they can. The ideals of character which we believe to be essential to an Ideal Home are these: love, joy, peace, long-suffering, gentleness, goodness, faithfulness, loyalty, kindness, courtesy, sympathy, unselfishness, honesty, simplicity, purity, and piety.

Other characteristics of the home which assist more in socializing the individual are industry, cooperation, consideration, sacrifice, economy, discipline, good humor, and play.

To these factors we would add the educational factors that we feel are essential to the Ideal Home. First of all is the

education of the parents. The better trained, the parents are, the better they can train their children. Next we considered the educational influences that should be found in every home. We think that in the Ideal Home there should be books, magazines, pictures, music, and games. Guests should be invited to the home. Time should be given for special functions occasionally. Story-telling should be a practiced art in the home. Too, the home should be made as attractive as is possible. Lastly, by example and instruction, the children should learn proper health habits.

The home would fail utterly to be Ideal if we did not have the religious factors there. Of first importance here we consider the religious character of the parents. It is the attitude maintained by the parents toward God, toward life, and toward the church that will have a most profound effect upon the life of the child. Christian parents along with their example can do a great deal by giving religious instruction to the child when he is very young. Another strong influence for good in the Christian home is family worship and grace at meals. If properly respected and guarded, these last two factors can be of material help in nurturing and deepening the spiritual life of the child.

To have an Ideal Home then we must have all of these factors -- the character factors, the socializing factors, the educational factors, and the religious factors.

As we look about us we see only a few Ideal Homes. There must be problems in the way of the Ideal Home.

Among the problems to be solved we find one in the changing status of women. Her place and position has changed very rapidly in the past fifty years outside of the home and in

the home. She has gone into industry in great numbers. She is now being recognized as a part of the civic program. She has demanded and is receiving higher education all the time, in practically any phase which she chooses. She has always taken a big part in the worship of the church, but now the offices of the church are being given her.

Then we find a problem in the general attitude toward marriage. In the novel, the movies, the stage, and the joke, we have influences which go to the remotest corner of the earth. These influences if properly directed could do much to establish in the minds of the individuals of society a high ideal of marriage and the home. We are sorry to find that they fall far short of this. Their general influence is to make a joke of marriage and the home. Thus we tend to regard it lightly.

We must do what we can to establish a proper conception of marriage -- that it represents the finest relationship in society and that it should be held in very high regard.

We need better marriage and divorce laws. Children should not be allowed to take out a marriage license in a fit of excitement. Announcement several days in advance should be made of one's intention to marry. This would do away with many evils. Then we should have a law requiring a health certificate to be presented when the couple applies for the marriage license.

We take up divorce in this connection because most divorces are the result of marriages which should never have taken place.

We need to give more attention to eugenics. Surely we should be as anxious to improve our own race as animal caretakers are to improve their herd.

As to proper mating of individuals, we would suggest that as a general rule people of the same religion, of nearly the same education and training, of about the same age, and of something of the same social standing should mate. This is not a hard and fast rule, of course, but in life it seems to work out best.

After two people are married they must adjust themselves to each other.

The economic problem in married life is a big one, and must be solved in some manner by the persons concerned.

A most important problem in married life is the attitude toward the sexual life. It is one that society would have the young believe did not exist, but we find in it one of the most frequent causes for divorce. We need to take a saner and more common sense attitude toward matters of sex, and rather than try to repress and cover up, we need to elevate and bring out its wonders, its beauty, and its sacredness.

The matter, as to whether a woman shall be considered a means of satisfying the passion of her husband, and a mere machine for producing children, or whether she shall be a free self-respecting person and a mother by choice, needs a great deal of consideration.

Parents find a problem in educating their children. This must be solved.

The problem of the manner of living is a very big problem. The country has many advantages over the city, so far as home making is concerned. As far as it is at all possible, we should not attempt rearing children in small city apartments.

The solution of these problems, we recognize is not easy, but we believe we can approach the solution at least.

One of the biggest factors in the solution of our problems is proper education. We need to give our young some instruction in home making. Our girls should know something of the domestic arts, and get as much higher education as is possible. They should be instructed in matters of sex and should come to regard such matters in the proper way. They need to understand what marriage is and what it means -- the heights that it can be elevated to.

Marriage should not be contracted in haste. The two contemplating marriage should talk things over to see if really they are suited to each other. They should not hesitate to talk over any matter in perfect frankness.

We need to re-evaluate woman. We should understand that she is really a personality and that as such she should be respected.

Let us dispel from our minds that women should not work, that her main idea in life is to be pampered. She needs to work. She wants to work. By so doing the evils of idleness are overcome, and she contributes her share to the production of society.

We must have a free motherhood -- mothers who are waiting and longing to love children. We must take motherhood out of the brutal conceptions and make it free and beautiful.

It seems that we have never had much of a conception of fatherhood at all. Father should become a more active member of the home -- in matters not pertaining to business principally.

The home to be the most Ideal Home must have as large

a degree of permanence as is practicable.

Parents should be truly comrades to each other and to their children. They should provide wholesome recreation in the home. They should join in the training of their children. The children need the influence of both parents. The children should be taught proper habits of health. They should be taught to love books, and to play. Too, they must be led into lives of worship.

Since the influences of the home permeate society as they do, and since the ideals of an ideal home are the ideals of Christ, it follows that we shall have a Christianized society as the result of Ideal Homes.

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